Roger Morris 3

THE

MONITOR:

OR, AN

ADDRESS

TO THE PEOPLE OF

GREAT BRITAIN, AMERICA,

AND

IRELAND,

ON THE PRESENT

SITUATION OF AFFAIRS.

Discite justitiam moniti———— VIRG.

BY M. BEATY,

TEACHER OF THE CLASSICS, &c.

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THE PREFACE.

IT is with the greateſt diffidence, and the moſt unfeigned humility, that the Writer of the MONITOR has ventured to publiſh it to the world.

But an ardent, an unconquerable deſire to promote, if poſſible, the honor of God, and the proſperity of man, being, in the preſent Publication, the chief objects in view, every occurring difficulty, like martyrdom, proved ſupportable, if not eligible.

The oppoſition, the cenſure, and the riſque that the Author, in his choice of ſo *ſtraight a road* *, may become, like a victim

* St. Matt. ch. vii. ver. 13.

to virtue, obnoxious to from vice, bigotry, ignorance and faction, are by no means adequate to check his reſolution; not in the leaſt doubting, every thing duly conſidered, but the virtuous and good will, with the candor and generoſity ever inſeparable from their profeſſion, not only approve, but alſo patroniſe ſo divine, ſo arduous a taſk.

Then will the ſneering critic, intimidated by popular applauſe, reſtrain his poiſon; then will the deiſt, the atheiſt, and the bigot, convinced by truth, be aſhamed of their voluntary † *darkneſs*, and obſtinate error; then will the rebel, ſeeing the horrid conſequence of his conduct, fly from the ſtandard of *Mammon*, and ſeriouſly return to his duty and allegiance.

It is, upon the whole, moſt cordially hoped, that no ſentiment in the MONITOR will, on any account, be deemed as written with an intention to injure through deſign,

† St. Luke ch. xvi. ver. 31.

or

or pain through wantonneſs, any particular country or individual; national evils, like corporal maladies, require, at leaſt, from the hand of patriotiſm and philanthropy, a free, amicable, and impartial treatment: nothing elſe is here intended.

And it only now remains, after thoſe premiſes, to apprize the gentle Reader, that the Author, in conſequence of the great encouragement and liberal ſupport given him by his friends, will, it is preſumed, in a ſhort time, be able to preſent the Public with a new edition of the MONITOR upon a more improved and extenſive ſcale.

And as it has been, upon conſideration, found neceſſary to offer the preſent one, ſuch as it is, let it be finally remarked, that the occaſion of the following Addreſs, viz. apprehenſion about our ſituation after the late war; the danger of a vicious oppoſition; a character; how dangerous the want of unanimity is, with reflections; an

apoſtrophe

apoſtrophe to the revolted Americans; the critical ſituation of Great Britain; a panegyric of Queen Elizabeth; ditto of King William the Third; the preſent ſcheme of France; unanimity recommended; education indiſpenſible in this point, with reaſons; a mode of aggrandizement; a model for a tutor, with conſiderations; an appeal to Britiſh ſubjects; the miſeries of war, with a cenſure; impediments to our military enterpriſes; impriſonment inveſtigated; an admonition to Ireland, with commendations to Scotland and Wales, is ſo ſubſequent, connected, and obvious, that a more particular reference, in the preſent inſtance, has been judged *inadmiſſible*.

ERRATA.

Page 3. line 5. *for* when by a, &c. *read* when, by, &c.—P. 7. l. 14. *for* ſtudiouſly, *read* ſtudiouſly endeavoring to eclipſe and deſtroy each other in grandeur, &c.—P. 10. l. 10. *for* develope, *read* develop.—P. 12. l. 11. *for* ſuperintendent, *read* ſuperintendant.—P. 14. (in the margin) *for* ver. 1. *read* ver. 17.—P. 25. l. 8. *for* dragoonning, *read* dragooning.—P. 84. l. 16. *for* conſiderations every, &c. *read* conſiderations, every, &c.—Ib. l. 22. *for* vulture on, &c. *read* a vulture, &c.—Ib. l. 24. *for* if man, I ſay, *read* if man would, &c.

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Hoc virtutis opus.——— VIRG.

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THE

THE MONITOR.

" Omnis anima poteſtatibus eminentibus ſubdita ſit. Non " enim eſt poteſtas ſi non à Deo: quæ autem ſunt poteſta- " tes à Deo ordinatæ ſunt." *

NO *man*, who is poſſeſſed of *philanthropy*, can with *ſtoic* indifference behold ruin and devaſtation approaching with *gigantic* ſtrides, without admoniſhing his fellow-creatures of the impending danger.

But when relations and beloved friends are obnoxious to the calamity that awaits the *harpy* ſword of war and civil diſſenſion, it depends then peculiarly on a ſocial being, as a duty, to exert every nerve in his power to avert the *menacing* ſtorm that hovers on his coaſt; *religion*, *humanity*, and the tender *feeling* of family-connexions, ſhould induce him to promote and cheriſh peace and concord, to the utmoſt of his ability.

* Rom. ch. xiii. v. 1.

Peace being reſtored to Great Britain, at the expence of no ſmall *objects*, ſhe again blooms and looks fair, as a *fruitful* well-cultivated *garden*, after a tempeſtuous rainy ſeaſon: the *ſtorm* has in ſome degree convulſed her *body*, but as an *immortal power* never to be totally *diſſolved*, ſhe aſſumes once more in appearance, at leaſt, her uſual vigour and fertility.

The perfidious, ungenerous conduct of *France*, in encouraging her rebellious children, and in reſcinding them from her, has made, no doubt, a deep wound in her conſtitution. Nothing but her native valour, ſtimulated by the ſupreme Diſpoſer of events, and more than *ordinary* inſight into the political deſigns of her enemies, can perfectly heal her radical *latent* malady. If ſhe could diſſemble, if ſhe could diveſt herſelf of religion, if ſhe could believe it compatible with her honor and duty, even only for a ſhort interval, to ſeize every opportunity of humbling them, ſhe might, in all probability, retaliate doubly the injury done her.

The loſs of *America*, the treaſure expended, and the ſubſequent immenſe encreaſe of our national debt, open a ſpacious *field* of no very pleaſing, tho' neceſſary ſpeculation, to a true Britiſh ſubject.

To

To liquidate the public accompt as ſoon as poſſible, every generous effort ought to be made by our opulent and rich *patriots*; it is not very unlike a private mortgage upon an eſtate, which, when by a ſpirit of œconomy and good management, fully paid, becomes an object of infinitely more advantage and comfort to the Proprietor. Such a conduct would alſo augment his credit, upon any emergency; beſides, if taxes, however unavoidable, lie heavy, in general, on a people, and no proſpect of leſſening them, but a probable one of encreaſing them, in caſe of a perilous war, will not many families, (among the poor eſpecially) be *tempted* to ſeek ſome other clime, where they may *fancy* to meet with leſs burdens?

Many perſons are, it ſeems, by nature fond of change, ever ſhifting their ſcenes, as if in purſuit of happineſs:—but their tranſgreſſion againſt the ſource of their deſires, will not ſuffer them to enjoy *peace* or reſt.

Europeans *impoliticly* pinned up in cities, cannot help thinking but that on the extenſive continent of *America*, they would be truly happy in the poſſeſſion of much land, never duly conſidering that the produce of the earth is generally and proportionably in every place, upon a com-

parative view, nearly equivalent to what the tenant pays.

This chimerical notion operates but too powerfully on the minds of ſeveral ſenſible people, and with the allurements laid out ſo ingeniouſly by our enemies, ſeldom fails to promote *emigration*, which debilitates a country, as an arm lopped off the human body, renders it the more incapable of operation.

Had the *famed* Congreſs, by their own policy and exertion, not by the inſinuation and aſſiſtance of France and Spain, effected a ſeperation from our Government, there could not reaſonably, every thing conſidered, any cauſe of *apprehenſion* be conceived.

The *naturally* unconnected ſituation of their reſources, their jarring intereſts, and their unavoidable diſunions, could never, at any period, make them, as a ſeperate power, ſo remote, in any reſpect formidable to us; but in the hands of France, to which they have, rather than ſubmit to a friendly authority, enſlaved themſelves, at leaſt for ſome time, if not always, they may turn out moſt detrimental to us: and the more diſtant a time a war happens to be, the greater muſt be our perplexity to carry it on with ſafety and honor.

Jamaica, a favorite object of the Bourbon Monarchies, ſhall ſcarce avoid a mortal blow; our other tranſatlantic territories ſhall be alſo in danger, whilſt the real ſtrength of our naturally political enemies may be employed in ruining us in other parts, domeſtic or foreign, but probably on the ſhores of *India*.

Tho' America has been depopulated by the late war, tho' every improvement ſhe made in arts, ſciences, agriculture, ſculpture, and architecture, muſt have undoubtedly ſuffered a ſad ſhock in her unnatural conteſt, tho' ſhe is, *even at preſent*, like a perſon juſt entering on buſineſs, in compariſon of England, yet her immenſe improveable ſoil, in the ſpace of twenty or thirty years, would certainly render her a powerful adverſary, eſpecially if her inhabitants could be duly united, or if ſhe ſhould happen to continue ſo long at the command of her preſent maſter, the Gallic Monarch.

When mankind are not *wholly* oppreſſed, when they are not enervated by luxuries, when tempting pleaſures do not debauch them, when they enjoy in abundance the plain ſimple production of their mother Earth, it is incredible to many people with what ſtrength of body, innocence, and tranquillity of mind, they become endued;

or that a man may live to ſee, perhaps, above one hundred and fifty of his own deſcendants: the amazing population in America ſince the remarkable age of James II. is a ſufficient proof how rapidly the human ſpecies will multiply under theſe circumſtances.

It is not gold, ſilver, or the curious performance of the philoſopher, artiſt, or mechanic, that will prevail in the day of battle; but a virtuous, vigorous, and numerous union of loyal ſubjects, ſupported by the hand of God.

The wiſeſt of erring frail men left us no unſuitable advice, that "there is a time for all "things."

By a retroſpect of affairs, and a due attention to futurity, the time ſeems to be *now* come, that it is requiſite for Great Britain to open every part of her prolific body, in order to encreaſe, ſupport, and invigorate her children; and not to ſuffer imaginary or real want to drive them under the banner of her foes;—her future ſafety, virtue, honor and independence, appeal to her ſenſibility to counteract them in the preſent critical ſituation of affairs, when every ſuggeſtion of the deepeſt policy is ſcheming her deſtruction, and induſtriouſly preparing its inſtruments of bondage.

If

If her agriculture, in ſhort, the divine * and infallible ſupport of man, ſhould not be duly extended; if her envied commerce, another good ſinew of war, ſhould be artfully checked; if her children ſhould only a few years longer continue diſunited, unhappy, it is apprehended, muſt her fate be in the very firſt hoſtile deſcent;—no man needs to be favoured with the gifts of *Apollo*, or woman with the prophetic ſpirit of *Caſſandra*, † to predict the dire conſequence.

And what can be a greater temptation to the romantic cruel attempt of our enemies, than to find the leading and powerful men among us, like elemental contrary bodies, ſtudiouſly endeavouring to deſtroy each other, and conſtantly aiming to eclipſe each other in grandeur, in wealth, and in mental powers.

Surely of all beings, the mock-patriot is the moſt deteſtable, if not the moſt dangerous villain to his country's glory; he is ever ſcheming and planning ſuch ſteps as tend to excite, tho' without juſt reaſon, the popular clamour, which generally requires gentle medicaments, againſt thoſe whom he wiſhes to ſuperſede in emolu-

* Gen. ch. i. v. 29.

† Caſſandræquia non creditum, ruit Ilium.

ments

ments and titles; and whom, perhaps, neither time, inclination or talents, qualify for the mean taſk of faſcinating the public, of commanding the mob, of attracting general plaudits and attachments.

Propoſe only to one of theſe creatures to be a Miniſter of State merely to ſave or aggrandize his country, not to fill his coffers; to * ſell an eſtate to maintain her ſovereignty, and you will ſoon diſcover him deſtitute of not only patriotiſm, but alſo of common ſenſibility and humanity. From the infection of ſuch a viper, from the poiſon of ſuch a ſerpent, may Heaven guard us!—Would he not ſell her honor and intereſt?—Would he not plunge her in all the horrors of war, if he could by ſuch wretched meaſures, attain a ſummit of ſtill greater ſelf-glory, and *ſpecious* advantage.

When the mock-patriot gets into office, do but obſerve his conduct; thoſe matters that raiſed fear and tumult by the ſole force of his rhetoric and declamation, when out of office, are *now*, that he has thus far obtained his ends, according to him, in their conſequences of no great

* The Roman ladies even once ſold their diamonds in ſupport of their government.

national

national advantages, and an experiment of them would be attended with ſome peril: in ſhort, he ſpeaks and acts now ſo diametrically in oppoſition to what he blinded the nation about, that nothing but poſitive proof could make you believe him to be the very identical man, you, on a former occaſion, voted for—you, in every point, exerted all your honeſt influence to promote. In every material and principal circumſtance, you will find his mind ſo altered with his condition, that you will, in your thoughtful cool reflections exclaim, *I was horribly miſtaken in my opinion of him; his own pleaſures, his own aggrandizement, not our proſperity, ſafety, and happineſs was, I find, what induced him to court, as a deceiver does a maid, our ſuffrages.—I wiſh he was out again—And—*

But it commonly happens, that the art which gained him the reins of Government, ſtill enable him to keep them, tho' perhaps, contrary to the judgment of his ſovereign, and of his country in general. Wicked oppoſition to a ſuperior juſt power in Heaven made *Satan* Prime Miniſter in Hell; and who can turn him out, till God pleaſes to do it?—and he is not likely to do ſo till his ſubjects leave off oppoſing his will and pleaſure.

If the mock-patriot duly conſidered the purpoſes for which he came into this world, he

would never uſe improper means of acquiring a ſuperiority over his fellow-creatures, of perverting by his oratory the voice of thouſands; if he was *blind* and fell with them *into a ditch*, when neceſſarily called to *lead* them, every heart, every hand ought to extricate him: but the reverſe of blindneſs, the reverſe of ignorance operates his and their ruin; he ſees with clear open eyes, he foreſees with a degree of certainty, future public misfortunes; to develope them, however, to avert them at his own private loſs, he cannot think of undertaking or effecting.

Happy, thrice-happy man, whoſe heart never felt the contagion of a vicious oppoſition; who laboureſt honeſtly all day for thy bread, and ſleepeſt all night, if even the moſt ſtormy, with that peace of mind which the mock-patriot never knows or feels! Thy poverty, thy innocence, thy *honeſt fame*, ſtand centry at thy *threſhold*;—their drawn ſwords, their preſented muſkets, ſecure the ſafety and tranquillity of their inoffenſive humble maſter.

That opulent fortunes, that exalted ſtations are apt to bring to their poſſeſſors much inquietude and danger, unknown in the lower walks of life, there is ſcarce an accurate obſerver of human occurrences, at leaſt a philoſopher, but

will readily confeſs; and that the exiſtence of this world muſt, according to the Apoſtle's aſſertion,* depend upon ſubordination, is alſo a truth, which none ſhould venture to combat or deſtroy.

If all were maſters, if all were ſervants, if all had trades, if all had no trades, if all were men, if all were women, if all were Biſhops, if all were Curates, how could this planetary ſyſtem, the earth, be ſo beautified, improved, and made the comfort and repoſitory of mankind by the impenetrable ſchemes of Providence?

Tho' divine Revelation teſtifies that all irrational uſeful creatures had been formed for the ſupport and pleaſure of man, yet, as it does not aſſert that man had not been made for their uſe alſo, it may, it is preſumed, without a derogation of the glory due to the *Father of All*, be ſuppoſed there is a wiſe concatenation of beings, and orders of mankind, from himſelf to the meaneſt reptile.

But the mock-patriot, full of pride, thinks that not only brutes, but alſo every human being, over whom he obtained a juriſdiction, is

* Non eſt poteſtas, &c.

to be ſubſervient to his will and pleaſure. If the horſe, however, that carries this inconſiderate mortal, could ſpeak; or if the driver alſo, perhaps, could with impunity vindicate his inferiority, they would both make their maſter bluſh for his unfeeling tyrannical temper, and convince him that he was made for their ſupport, as well as they for his purpoſes, and that no rude hand or tongue ſhould, on any account, diſturb or croſs with thorns the unſearchable ways of an incomprehenſible ſuperintendant Creator.

It is not moſt indubitably the law of our God, it is not moſt undoubtedly his deſire or order, that man ſhould oppreſs and afflict man, if not become an inſtrument of his vengeance and wrath;—nor is it certainly his commandment, or his juſtice, which ordains that inferiors ſhould oppoſe and obſtruct, without a juſt foundation, the conduct of ſuperiors.

But the heart, untutored in the Goſpel, and aſſuming hypocritically the guide of its light, is indeed capable of the worſt calamities, under the feigned ſanction of goodneſs; ſuch an evil ſpirit, like an *ignis fatuus*, may conduct to ruin, or like a whirlwind, impregnated with ſulphur, blaſt the riſing beauties of the creation. The

author

author of this world, no doubt, out of *pity* for the miſerable ſtate of man, either conſidered in his preſent ſtate, or in reſpect to futurity, condeſcended to aſſume a human ſhape, in order to rectify our follies,—to inſtil a proper ſenſe of our duty to himſelf and our fellow-creatures; and tho' his divine light has not yet reached all the human ſpecies, *ſo low are ſome fallen*; nor duly affected others, to whom it is come; ſuch is his will, it muſt not be queſtioned; and ſuch is the perverſeneſs, ſuch is the frailty of our inclinations to reject its bleſſings.

Thoſe parts of the globe where Chriſtianity has not been yet granted, abound with nothing more than mock-patriots, falſe friends, falſe lovers of their country, man by man, at the expence of every thing due to virtue and ſenſibility, trodden under foot.

Africa is full of miſery, horror, and ſuffering; the ſtrongeſt deſtroy the weakeſt;—the weakeſt, in imitation of the ſtrongeſt, oppoſe with all their might (vi et armis) the ſtrongeſt, in order to retaliate.

Aſia knows little of a *delegated power*, or the neceſſity of a willing ſubordination; the greateſt part of America is in the ſame lamentable ſituation:

tion: and ſeveral parts of Europe even are, through ignorance of their condition, in the ſame horrid dilemma and abyſs of real wretchedneſs.

Whereſoever the ſublime Doctrine of Chriſt is beſt underſtood, there you will find moſt harmony, peace and liberty; * the true Chriſtian cannot, I mean will not, be an oppreſſive tyrannical ſuperior, nor at any time a mock-patriot, or a rebellious ſubject.

That God will have ſome to be Kings, is not to be doubted; and that he will have others to be ſubjects, is alſo from the premiſes laid down here, plainly and ſufficiently evident.

Seeing then that oppoſition ariſing from ſelfiſh views, is, in all reſpects, to be not only dreaded, but likewiſe to be cruſhed in its very birth with ſteadineſs, vigour, and perſeverance, it ſeems not amiſs here to draw a juſt parallel between the falſe patriot, as already depicted, and the real one in the ſequel.

The true patriot, if not ſenſible by experience, knowledge and demonſtration of the ne-

* "Now the Lord is that ſpirit; and where the ſpirit of the Lord is, there is liberty," 2 Cor. chap. iii. ver. 1.

ceſſity

ceſſity and utility of any propoſed meaſure, will inſtantly relinquiſh all thoughts of adopting it; if he is knowing, ſenſible and experienced, and can diſcover inviſible effects from viſible cauſes, he will diligently uſe all his hours and ſtudies; he will honeſtly uſe all his authority: he will decently uſe all his influence, to elucidate, prove, recommend, and enforce them.

But his whole conduct is guided by religion, and he not only avoids all means of ſtigmatizing Government, but is even careful to deliver his ſentiments with candour, coolneſs and impartiality:—he can hear, without paſſionate iraſcible emotions, the arguments againſt him; and if, at length, he is not happy enough to ſucceed according to his wiſhes, he withdraws without reſentment, and is apt, both in his own mind and converſation, to attribute the courſe of the buſineſs in queſtion, to the ſupreme Diſpoſer of the hearts and diſpoſitions of mankind in many circumſtances of this world.

If the real patriot obſerves tyranny, oppreſſion, and perſecution in the religious and civil government of his country, his heart participates in the ſufferings and calamities occaſioned by them;—at the riſque even of his life and fortune, he will uſe all his efforts to remove them;

he

he will ſmile at unmerited Royal frowns and menaces; * he will ſpurn at every Court hireling, and as actuated by Divine impulſe, he will face without fear,—he will pervade every peril to carry his point, being not ignorant that the proſelyte of virtue muſt, at all events, be happy.

The power that *raiſed the dead*, that *made the blind to ſee*, that made the *impotent to walk*, that *ſaved Daniel from the raging lion*, that preſerved in the *fiery furnace*, † thoſe who truſted in him, that reſcued Jonah, will likewiſe protect and ſupport this champion of Heaven, this friend of man. He knows that *kings and rulers*, when a terror to evil works, and a protection and refuge to good deeds, are to be always highly *revered*; he *knows the neceſſity* of ſubordination, as well as the expediency of reſtraint in human *temptations*;—he knows how juſt, laudable, and conſiſtent with *divine judgment* it is to puniſh the malefactor, and to reward the diſciple of integrity;—but all this he would have done *openly*, and in conſequence of undeniable evidence.

If ſuch a patriot ever drew breath, with power in his hand, among our oppreſſed *neighbours*,

* "Some village HAMPDEN, that with dauntleſs breaſt,
"The little tyrant of his fields withſtood."

† Shadrach, Meſhack, Abednego.

tyranny

tyranny and bigotry ſhould long ſince have fallen under his feet.

But all theſe objects he would accompliſh with as little miſchief and misfortune as poſſible, to his fellow-creatures.

He would, without neceſſity, be equally as averſe to *offend* * a ſuperior power, as our Saviour himſelf; well convinced that ſuch a ſubmiſſion is the only beſt way of *leading a peaceable and quiet life.*

The hope of a chriſtian, the ſhortneſs of life, the patience and meekneſs annexed to his condition, ſhould induce the patriot to employ the heads and hands of oppoſition with all due caution and circumſpection.

If his Sovereign's emergency requires the patriot *to go* † *two miles, inſtead of one,* he will cordially acquieſce;—ſhould his ſuperior, imprudently and through human frailty, ſtrike him on the right cheek, he will turn to him the

* St. Mat. ch. 17, ver. 27.

† To ſave his country from a *foreign invader,* or to *maintain her credit,* he would make a noble effort of paying ſix ſhillings in the pound, inſtead of three, for ſome time.

other alſo;—he will not oppoſe or meditate revenge, if ſuch a behaviour had not originated in cruelty, oppreſſion, and *inhumanity*.

The experience of paſt ages ought to convince mankind of the peril, ſpiritual and temporal, there is in oppoſing their rulers, eſpecially in a *juſt* cauſe.

Antiquity abounds with ſhocking, barbarous inſtances of cruelty that followed the footſteps of oppoſition; it ſeems to be the *bane* of ſociety, that it cannot *very long* ſubſiſt happy: ambition, oppoſition, or the curſed deſire of being, or appearing richer, greater, or more exalted than men ought *naturally* and *providentially* to be, is, in my humble opinion, the real ſource of human diſcord and miſery.

The antediluvian world *even* felt the ſting of this common, though infernal paſſion; it was oppoſition, that foul *demon*, that urged *Cain* to fratricide: it was ambitious *oppoſition*, no doubt, that drew on him the divine wrath and indignation; it was oppoſition, it is evident, that involved the *once* choſen people of God in ſome of the moſt bitter calamities of life; their ambitious ſelfiſh pride would not let *Cæſar* have his due, notwithſtanding the opinion of our *Lord*

and *Saviour*, nor would they believe that temporal power was at any time derived from *God*.

How ruinous, how ſhocking, for a ſeries of years, was their obſtinacy! Had their oppoſition been leſs, the havock made of them under the Romans, would not have been ſo great as to excite the tear of commiſeration.

The reſtleſs, ambitious, and diſcontented ſpirits of *Alexander*, *Philip*, or *Darius*, brought, by their oppoſition to juſtice, more wretchedneſs on the human ſpecies, than ſo feeble a pen as mine can *fully* delineate;—but if I cannot prevent war, or civil diſſenſion, I have a heart that mourns, without *mimicry*, for the plague and ineffable miſery that accompany it.

"May Heaven grant me a diſpoſition, (ſaid a great man) never to invade another's right, or oppoſe my lawful ruler; let me rather be content in my ſtation, according to the Apoſtle's admonition, knowing how to *exalt*, and how to *abaſe* myſelf: relying on Divine protection under every viciſſitude of life, without envying the great and opulent, or conceiving any idea of *oppoſition* and ruin to thoſe, whom I might be tempted to look on as tyrants and oppreſſors. I wiſh not to be a *Perſian* invader, a tyrannical *Roman*,

or an abſolute *Monarch*. I would not firſt draw my ſword, nor would I fail, at all events, to point it at him, who would attack my right, or attempt to injure thoſe under my protection; tho' I would not by any means, on every ſlight provocation, execute Moſes's "*Lex Talionis*," * on all objects indifferently."

In this animated character are alſo centred the qualities of a good father, a good huſband, a ſincere friend, and a chriſtian citizen of the world. Tho' he condemns not innocent pleaſures, he ſuffers not himſelf, or any of his family to launch into the enſnaring dangerous follies of the age; he is more aſſiduous and vigilant to have the minds of his children improved in the practice of divine and ſocial obligations, than in poliſhing and adorning their perſons, being ſenſible how periſhable the latter are, and how the former will never die: his morals edify the rich, and his charities relieve the poor. His boſom cheriſhes every virtue, and rejects every vice that not only ſours life, and makes it inſipid at length, but likewiſe endangers the enjoyment of never-ceaſing bliſs and felicity; no moroſe, bitter, haughty or tyran-

* Eye for eye, &c.

nical

nical paſſion can find admittance to the pure ſtreams of his heart.

It is, I believe, a juſt obſervation, that want of unanimity in this country, was ever the forerunner of its calamity;—had the inhabitants been unanimous, never could the Roman legions have made ſuch a ſlaughter of them; never have ſubjected them, tho' a rude and uncivilized nation.

Caractacus ſhould not have graced the triumph of proud *Rome*; nor *Caſſibelaunus** repeatedly ſent hoſtages; nor *Boadicea* fallen by deſpair, had not oppoſition and diſloyalty facilitated the road to foreign ſelfiſh invaders.

What paved the way alſo to the Daniſh, the Saxon, and the Norman conqueſts?—ambition, jealouſy, oppoſition, and faction!

What cauſed ſo much innocent blood to be ſpilt during the conteſt between the Houſes of *York* and *Lancaſter*? No man, I preſume, will be hardy enough to ſay it was owing to a ſenſe of loyalty, patriotiſm, *religion*, or any *feudal* ſyſtem;—no; it was owing to ambitious views of preferment, and the horrid example of paſt Conquerors conferring unmerited inheritance on their

* See the Hiſtory of England.

their vaſſals, to the great and inexpreſſible prejudice of inoffenſive families.

In ſome of the ſucceeding reigns, the ſame lawleſs thirſt ſeized the minds of men; luſt, ambition, and oppoſition ſwayed their thoughts and actions to ſuch an exceſs, that the moſt diſmal ſcenes were exhibited: but under a new *maſk*, the worſt of all *maſks*,—the diabolical *maſk* of Religion; the father was not ſafe from the malice of the ſon, nor the ſon from that of the father; the uncle from the nephew, nor the nephew from the uncle; ſo *pregnant* was man with the *ſeed* of falſe aggrandizement.

It is unaccountable and ſtrange, that man, originally formed after the ſimilitude of God, ſhould ſo degenerate, as to reſemble the brute creation in many, I might ſay, exceed them in more criminal and vile appetites.

The wolf, the tyger, the bear, or the lion, tho' by man deemed ſavage and voracious, never delight in the deſtruction of their fellow creatures.

Should man, who is endued with a capacious intellect, who is the * "*Nexus utriuſque mundi*,"

* The link of both worlds.

who

who can extend his thoughts to the throne of Heaven, act upon ſome occaſions, in a manner oppoſite to every thing divine, every thing delicate, every thing ſentimental and *feeling* on earth.

To trace the cauſe of ſo much depravity, horror, and *wonder* in man, let us only conſider a moment the various paſſions he has, ſome by nature *irreſiſtible*, ſome by example and cuſtom rendered neceſſary to ſuſtain, gratify, and ſooth his ſenſes.

Few and ſimple are the neceſſaries adequate to a man's real wants;—many and expenſive are the luxuries of a *ſenſual*, vicious man; to acquire which, he will, at the riſque of his immortal and mortal life, traverſe ſea and land, and even traffic, which is a diſgrace to his own nature, eſpecially within the *pale* of Chriſtianity, in mankind, as he would in cattle.

Has not the bountiful author of our exiſtence ſet a *barrier* to regulate our conduct, "Ultra "citraque nequit conſiſtere rectum?"

From the Monarch in purple, ſwaying his awful ſceptre, to the aproned cobler, handling his frozen awl, there is a line of *rectitude* marked, againſt

againſt which, whoever wiſhes, or expects to obtain the ſmile of the Almighty Being, *when ſorrow comes*, muſt not tranſgreſs; and our holy, our *eſtabliſhed religion*, it may with truth be ſaid, inculcates the beſt and moſt infallible means of adhering to this line, of performing our duty to God and our fellow-creatures, and of ſecuring a permanent and laſting felicity to ourſelves: this is the glorious proſpect of eternal happineſs, where all people have an equal chance.

Civil government, when perfectly cemented by unanimity in religion, if even erroneous, is in a manner, indiſſoluble;—an Adminiſtration, conducted by men of divers religious opinions and ſentiments, muſt at length ſhare the fate of the flock led to paſture by an hireling: each member of which it is compoſed, entertains peculiar proſpects of intereſt in a permanence, or in a revolution of the ſtate, as was the caſe in the time of King *James* II. In ſhort, the veſſel of Government is ſo agitated by the jarring powers that ſurround *her*, that inſtead of ſailing with pleaſure and ſafety, ſhe muſt be daſhed on *rocks*.

If a King could prevent various religious ſectaries taking root, nothing would conduce more to the tranquillity and happineſs of his reign;

reign; it is an object pleasing to God, if accomplished without the *usual* recourse to the *civil* power.—"Be ye all of one mind."

So well convinced was Lewis XIV. of this hypothesis, that to establish his system, tho' in some respect full of error, he stained the dignity of royalty, he spotted the dignity of human nature.

But by dragooning, putting to the sword, or banishing every professed *Dissenter* from Popery in his dominions, he laid a basis of *unanimity* of council in the cabinet, and of operation in the field, which, since his days, has consolidated the French Monarchy, and greatly extended its power and influence; but with all its interest, grandeur, and splendor, I would by no means wish to live under its *wings*; for unless the sovereign were a real christian, a man of a catholic universal benevolence, whose *centrical* goodness and *energy*, like *undulation* by a pebble, is most distinguished, I should hourly dread, if not expect, the fate of a dove, to which a hawk had promised protection.

The French, however, by *custom* that ever powerfully influences the conduct of life, and *education* that may form the soul to any sphere,

do in general appear perfectly happy under their yoke; they feaſt with feſtivity, tho' a *pointed* dagger, ſuſpended by a ſingle thread, hangs o'er their *naked* heads; every thing, every ſacrifice that conduces to their *holy Grand Monarque*'s pleaſure, is *(quis credat?)* the object of their induſtry, the ſpring of their emulation.

The preſent generation of this iſland, the *Queen of Realms*, ſhould highly extol the ſupreme Governor of the univerſe, that beſides being in an æra of Goſpel diſpenſation, they enjoy peculiarly the privilege of religious and civil toleration and liberty; neither is the ſoul, or body fettered; no cruel partial *inquiſition* attacks their felicity; no *lettre de cachet*,* no *Baſtile* clouds their days; upon the whole, they reap the full *harveſt* of whatever is beneficent in a ſtate of *Monarchy*, *Democracy*, or *Ariſtocracy*.

Were their King to attempt to enſlave them, an idea of which cannot be now reaſonably inferred, their Houſe of Commons, nay, their Houſe of Lords, will never ſuffer it: the moſt unfortunate King Charles will ever ſtand an admonition to Princes in this point.

* A ſecret order from the King, which, without any aſſigned reaſon, condemns a perſon to priſon, baniſhment, the rack, &c.

Suppoſe yourſelves, *Britons*, inſtantaneouſly tranſported into a ſoil, where, upon your arrival, you became ſenſible, that your King was of unlimited power, where, I ſay, no trial by *jury*, or your *peers*, were to be allowed; where his Majeſty, or any of the Royal Family might force from you whatever was deareſt to your hearts; where the rapacious *wolf* might with impunity, and without controul, order from your flock the tendereſt *lamb*; where, in a word, the chaſtity of an affectionate wife, or a fond, virtuous daughter, is not a moment ſecure, what deſire would you not expreſs, what exertion would you not make to reinſtate yourſelves in your native land, the land of liberty, ſecurity, and happineſs?

Infatuated, revolted Americans, once happy under this divine, this equitable Government, if there be any on earth!—Ungrateful children of a provident parent! ſettled at an immenſe expence, protected afterwards by the Britiſh *ſhield* and *helmet!*—your ſtubborn rebellious necks ſhall feel the galling yoke you have drawn on yourſelves! Your diſloyalty, your ingratitude, your violation of every duty, divine and moral, will not ſuffer you to exiſt *long!*

You have by your misjudged ſeparation, rent your *parents'* boſom!—you have, by your contumacy, imbrued your weapons in your *brother's* blood!

During their endeavours to reclaim you, to preſerve you from the diſguiſed *wolf*, they exhauſted alſo their treaſures, until at laſt *cruelly* and ſhamefully oppoſed in the conteſt, publicly or *privately*, by almoſt every potentate of Europe, they were forced to give you up a prey to that ambitious council, that glories in diſturbing the harmony of the univerſe.

What advantage do you reap from all your *ill-gotten* imaginary liberty? Are you not become the *dependants*, not the allies, of France?

The deſolation, the debt, your country is involved into by a ſet of ambitious deſigning men, will cauſe poſterity to execrate their imprudence, their oppoſition, their folly, their inſenſibility, their abomination!

A part of the millions you are *engaged* to pay your hireling *friend*, and once moſt bitter *enemy*, would, for years and years, ſatisfy the fair, the juſt, the legal taxation that might be laid on you by Great Britain. Could you not learn wiſ-

dom

dom from a view of the folly of the ancient Britons, who, in confidence of a ſimilar alliance, became tributary to the Saxons?

Had not the once happy ſtates of Greece heartily repented calling to their aſſiſtance the Roman forces? They had; and, like the Trojans, only grew wiſe by experience; but too late:---they, like the *Hoſt of Gaul*, aiming at univerſal dominion, at length dictated laws to the Greeks.

It is, beyond all doubt, a *paradox*, nay, a *ſoleciſm* in politics, that you could receive liberty from *Verſailles*; there, ſhe, bright *maid*, never ſhewed her face: it is, I dare affirm, an axiom incontrovertible, "Nemo dat quod non habet."*

You are, believe me, in a maze, in a labyrinth of deluſion. Are you not at this very moment ſlaves to the French crown, and muſt continue ſo, at leaſt, *till its demands* are to a *liard* liquidated?

It is not improbable, but on the contrary, very probable, that it *vainly* hopes by your means to lop off alſo the iſlands of your continent now

* No man gives what he has not.

belonging

belonging to his Britannic Majeſty; and if by ſuch an addition, it could alſo annihilate his power in the Eaſt, then might Great Britain truly mourn for her captive children. But if by more Gallic artifice, her *ſiſter kingdom* ſhould be disjoined and alienated, ſhe might well exclaim with a deluded King, "God help me, my "own children have forſaken me!"

I am not, however, at all apprehenſive that England is ever to be reduced to ſuch an humble melancholy criſis; on the contrary, I foreſee in the *womb* of futurity, the time when French faith will appear in its genuine colour, the "al-"tera punica fides" to the ſons of America, and when they, like the bilked *prodigal*, will fly for protection and refuge to their parent, their real friend, Great Britain.

It was never the ſincere intention of the Bourbon family-compact, notwithſtanding its wiſhes and machinations to reduce the Britiſh intereſt, to render the United Colonies free and independent

If liberty and independency had once erected their temples at *Boſton* or *New-York*, how could *it* hope a poſſibility of retaining in ſlavery ſo many contiguous poſſeſſions? Why does *it* not

with

with a *miraculous* philanthropy, confer on them the ſame boaſted bleſſing? The French and Spaniſh Courts aim not at your proſperity; their aim is, when they have enjoyed, or are refuſed, the *price* of the blood exhauſted in the ſtruggle, to diſunite you *irrecoverably* by their faſcinating arts, and then *pour* their armies on you to rouze your lethargy, to enſlave you indeed, if poſſible! And in ſuch a *cataſtrophe*, who will pity your captivity, who will aſſiſt or aid you in driving them from your ſhores? None will intervene, none will feel for you, after ſuch an unnatural, prepoſterous conduct, unleſs thoſe, who are, and ought to be linked to you by conſanguinity, by religion, by language, and by *manners*.

Look round, and view his Majeſty's tranſatlantic ſubjects; you will *droop*, and repent at a compariſon of your ſituation. They enjoy liberty, ſecurity, protection, and their natural rights, when you, like *Satan*'s fallen angels, feel nothing but anarchy, oppreſſion, poverty, and *infidelity*.

May the Britiſh government yield his Majeſty's ſubjects in that part of the globe, every poſſible freedom and encouragement, that whenever his old enemy and rival may draw his ſword,

and

and I think the period is not probably diſtant, numerous Britiſh ſpirited heroes may ſtand forth in his defence, and cruſh to atoms his riſing foes. Conſider, American inhabitants, if you have power to *judge*, *ſpeak* or *act*, and you will, if ever an opportunity offers, fly to his Majeſty's ſtandard. But ſuch is the frailty of man, that no reſentment is, in general, more pointed, more bitter, and indeed, ſometimes more fatal than that of a *friend*, upon any *imaginary* or real injury.

You have been *ſeduced* from your allegiance to the beſt of Kings; whoſe conjugal virtues, ſo rare in crowned heads, are too conſpicuous to need elucidation; whoſe parental tenderneſs and affection are fully evinced; whoſe unremitted concern for the religious and civil felicity of his ſubjects, has on every occaſion, been laudably exerted; in whoſe character, in ſhort, are conſtellated the divine and moral excellencies that ſhine ſingle in other Kings.

May George III. long reign happy over a happy, brave, ingenious, and ſincere people.

May the line of Brunſwick, always preſerving in Church and State, the Conſtitution eſtabliſhed

at

at the Reformation, ſway the Engliſh ſceptre to the lateſt age of the world.

From this moſt illuſtrious family I imagine to ſee an *Alfred*, if *Great Britain* ſhould ever want ſo great a man to recover her decayed *virtue*; her *famed* glory; a *Fabius Maximus*,* whom, if on the brink of ruin, ſhe might engage to revive, by his policy and prudence, her exhauſted vitals; a ſucceſsful *Marcellus*, to animate her drooping ſpirits; a divine *Scipio*, to annihilate *modern Carthage*; an *Edward* or a *Henry*, to ſubdue every adverſary, and diſplay their *colors* on *her* walls!

That the preſent age is to Great Britain an age of trial, and big with important events, no true Britiſh ſubject will deny.

An individual, who cannot reaſonably, and by a retroſpection of his affairs, when deſperate, but expect a downfal, unleſs prevented by Providence, which to her has in many inſtances been ſignal, or by his own peculiar prudence, will not readily acquieſce in a confeſſion of his ruin: but a whole country, long uſed to a flattering fortune, will hardly be brought to a conviction of her peril, tho' it is only by a due ſenſe of it, ſhe could avoid the impending diſorder, by having a timely recourſe to ſkilful *phyſicians*.

* See the Hiſtory of Rome.

Surrounded by few friendly powers, but by many envious, jealous, and ſome lurking in the *dark* to find a proper opportunity to give *her* a ſtab, ſhe requires the wiſdom of the ſeven wiſe *men* of Greece, the holy confidence of *David*, and the courage of the ſeven Champions of Chriſtendom, to ſave her children, to maintain her ſovereignty and hereditary greatneſs.

The inteſtine diviſion, oppoſition and diſcord of the Britons, as already obſerved, proved at all times, more fatal and pernicious to their welfare, I do believe, than the moſt poiſoned attempts of foreign enemies; but it muſt alſo be confeſſed, that they were never more ſhockingly convulſed than in the times of Monkiſh ſuperſtition.

I will acknowledge the efficacy that *religious* notions, right or wrong, have on the ſprings of human actions, as the firſt principles, whether by a *Miniſter* of Heaven, or a *Miniſter* of Hell, are generally laſting to the grave, unleſs eraſed by conviction, to which only liberal and well-inſtructed minds aſſent.

Who would wiſh to revive the horrors practiſed in the days of bigoted King *James*, or bloody Queen *Mary*, when the unthinking mul-

titude had been, by *juvenile* impreſſion, and *ſuperior* example, led to the commiſſion of ſuch ſtrange barbarity, as ſcarce to be paralleled in any nation, the moſt uncivilized?

Among the heathen world, tho' a variety of idols received adoration, and were deemed to govern the ſame, we find no perſecutions, unleſs againſt Chriſtianity; to oppoſe which alſo, it is evident, the ſword has in latter times been drawn in theſe realms, with a view not to acquire a *heavenly* kingdom, but a *temporal* one; ſuch factious parties had the *loaves* and *fiſhes* for their objects; for Chriſt's kingdom, as he left on record, is not of this world; and when a ſword had been drawn in his defence, every body knows his ſentiments on the occaſion.

Pure and undefiled religion could never influence the ſoul of man to ſuch cruelty; nor is this cruelty any imperfection in the Chriſtian ſyſtem, but merely the effect of vitiated morals in *exalted* perſons; the generality of mankind being in ſuch commotions forced to concur, as ſtreams with torrents, in the meaſures of ſuperior force.

Let the diſciples of bigotry, atheiſm, deiſm, and paganiſm think what they pleaſe, and con-

tinue to tarniſh the divine beauties of our nature, when we conſider ſeriouſly the propagation of Chriſtianity, how, and in what a miraculous manner it became eſtabliſhed, we muſt attribute it to a divine ſupernatural power, irreſiſtibly interfering in the great *work*; and as, on its introduction into the world, mankind being degenerated, and polytheiſm, which to God refuſed the worſhip due to him, and to him alone, being predominant, the dregs of heathen *rites*, ſo conducive to private purpoſes, ſullied not a little, this glorious *privilege*, this heavenly *donation* to man. But the champions of this *primitive doctrine*, or what is called the *Reformation*, and which in their age, God judged neceſſary to the preſent and future dignity and welfare of man, do indeed claim our warmeſt attachment, and our moſt pious remembrance.

Next to the firſt Miſſionaries that the Divinity thought proper to uſe for his purpoſes, theſe had the greateſt difficulties to combat; and tho' ſome of them were not irreproachable in their lives, that can be no more an objection to their ſyſtem of *reformation*, than Chriſtianity itſelf, that had been eſtabliſhed by *inſtruments* more reproachable and impious.

An

An Engliſh *Divine*, who lived in the reign of Edward III. has the honor of being the firſt, who had the reſolution to declaim againſt the Pope's ſupremacy, and to ſhew in his *ſermons* the inutility and abſurdity of the doctrine of *purgatory*, the *real corporeal preſence of Chriſt in the Lord's Supper*, alſo *pilgrimage*, *auricular confeſſion*, the *ſeven ſacraments*, *prayer to Saints*, *monaſtic vows*, &c.—but owing to the barbarity of the age, he was obliged to recant his opinions, which, however, had been adopted, according to Luther and Calvin's ſettlement, by Henry VIII.—and, if, I ſay, the Church of England was not from God, its doctrine would, long ſince, have met the diſſolution ſo juſtly announced againſt all wicked innovations in religion; inſtead of coming to nought, its members, by their piety to God, thoſe works alſo without which *faith is dead*, and their tenderneſs to their fellow-creatures, are no weak proofs of the excellency it inculcates. Its dictates are the dictates of the holy Bible, not the blind ſelfiſh tradition of *man*; it requires no impoſſibility to pleaſe our Creator, neither can he, as a juſt inexpreſſibly good Being, omnipotent, omnipreſent and omniſcient, who favoured us with a *liturgy*, which, when examined impartially, and well compared with Romiſh *idolatry*, *ſuperſtition* and *foppery*, will claim our preference and admiration; and it is moſt

moſt certain that if the Pope's adherents were at liberty to judge for themſelves, his partizans would be few indeed.

But ſo great is the chaos, and ſo cemented is the temporal bondage which binds them, that their *fetters*, ſo conducive to their rulers worldly intereſt and grandeur, are likely to be renewed while *Satan* has power on earth to rivet chains; nor is any mode of worſhip ſo adapted for the hands of the *civil* power to *enſlave* the ſubject: their clergy being ſo numerous, and their precepts ſo peremptorily enforced, are alone ſufficient to intimidate the laity from diving into religion or politics; like the *Druids*, their authority, however unjuſtifiable, is undiſputed, and will remain ſo 'till God pleaſes to free entirely mankind from the tyranny of theſe locuſts, and their Princes;—but,

> " Let not this weak unknowing hand
> Preſume thy bolts to throw,
> And deal damnation round the land,
> On each I judge thy foe. "

As the Conſtitution, in Church and State, of this country had been glorioufly ſettled with almoſt incredible exertion, and not a little bloodſhed, thoſe entruſted with the reins of government, ſhould in duty to God and man, be very tenacious

tenacious of it; and tho' the exigency of circumſtances made in a manner the late indulgence to the Church of *Rome* neceſſary, the utmoſt caution is requiſite to prevent its diſſeminating or taking *again* deep root:—above all the people in the world, none will be more intolerant to each other than Engliſh Proteſtants and Papiſts, their fortunes being, at leaſt, *ideally* in proportion to the public religious profeſſion of the Royal Family.

The Popiſh ſhoeblack would expect an *honorable* place at Court—the Lord would, no doubt, be Prime Miniſter of State, if the Pretender ſat on the Throne.

It is in vain to attempt convincing them that *he* and his *family*, who were remarkable for nothing more than violating their promiſes, and deſerting their *friends*, had juſtly forfeited their ſucceſſion to the Britiſh Throne.

Not one of them but is full of ſuch ill-grounded notions, and would, if poſſible, ſtain, as their anceſtors had done, this their native land; and to accompliſh this ſanguinary purpoſe, they, notwithſtanding all their profeſſions of loyalty and patriotiſm, would inſtantaneouſly, and with open arms, join any foreign Popiſh invaſion.

Witneſs

Witneſs the formidable oppoſition made by them to the preſent family in poſſeſſion of the Crown; nor can any man in his ſenſes ever afterwards confide in them, or in their poſterity, ſo long as they *blindly* adhere to *Romiſh* bigotry and *perſecution*.

But when thoſe of that communion are, like *Saul*, converted to true religion, patriotiſm, humanity and ſound morals, they deſerve every confidence, and where due, ſome reparation, if poſſible, for the folly of their forefathers.

'Till they are *all* converted, and brought to a ſenſe of their cruel perſuaſion, no perfect unanimity even, or glory will attend our enterprizes. The intercourſe between theſe dominions, France, Spain, and Germany, is ſo eaſy, and old *prejudices* and *proſpects* ſo deeply grafted, and the encouragements politically given abroad to Roman Catholics, in Church and State, that this very ſeat of our Empire is frequently thrown into conſternation and *panic* fear; and beſides, theſe *naturally inimical* powers, by their ſeeming *ſenſibility*, are ſure of a domeſtic powerful addition to their military eſtabliſhments, and when, as every Potentate expects, they invade theſe realms, their friends will flock to their ſtandards.

Could

Could not his Majeſty prevent the children of his ſubjects in theſe kingdoms being educated in foreign Romiſh ſeminaries?

Could not his Majeſty, I ſay, ſtop the *lambs* of his paſture from being inveigled by Popiſh *ſtratagems?* I am ſenſible his Majeſty could, and to his own honor and aggrandizement, prevent ſuch fraudulent kidnappers; but I will not *at preſent* venture to point particularly at the means, tho' it is painful to find his Majeſty's *true-born* ſubjects in every *engagement* ſo conſpicuouſly brave and powerful againſt his forces; when it ſometimes unfortunately happens that a *brother* ſheaths his ſword in the bowels of his *brother!*—horrid indeed!—and a matter highly calling to the humanity of our legiſlature!

Where is the other power of Europe that would connive at ſuch evil practices? Could it be thought oppreſſive, tyrannical or arbitrary, to compel perſons going abroad to obtain *paſſports* under certain *regulations?* Would not ſuch a *law* add ſtrength and energy to our martial operations? Would it not beſides deter villains, or at leaſt, prevent their eſcape from juſt and condign puniſhment?

Notwithſtanding theſe dreadful diſadvantages that Britain labours under in time of war, it becomes neceſſary to the ſafety and dignity of her Sovereign, in ſuch a *dilemma*, which, if he could not have prevented, at leaſt, to aſſume the *fortitude* and *inſpiration* of *Moſes*, *Saul*, *Gideon*, and *Sampſon*, who truſting in the God of Armies, with much inferior *viſible* force, humbled their more numerous foes.

Every *material* modification of thoſe wiſe laws that ſecured the Proteſtant ſucceſſion to the Engliſh throne, muſt lay a foundation for much human woe and calamity.

The dreadful maſſacres of former times ought, in the hour of danger, to animate our Miniſtry, and not to intimidate them into conceſſions; can they have ſuch a torrent to ſtem as many of their predeceſſors? The woful and diſtreſſed picture of Great Britain on account apparently of religious, I ſhould ſay, *damnable* views, will not bear exhibition.

In *Ireland* alſo ſome thouſands of Chriſt's true followers were, *like, ſheep*, led to the *ſlaughter*. But God, who avenges the cauſe of the juſt and innocent, ſent among *her* Cromwell, as a ſcourge

to

to puniſh her iniquity, and to feel, as he had made Herod, the power of his wrath.

Elizabeth, thou treaſure of ſound policy, reſolution and courage!—thou virgin Queen, of all the globe once the admiration and terror!—what wouldſt thou do, what wouldſt thou ſay, if any one would dare propoſe a relaxation of thoſe laws againſt Popery, which proved a ſharp, tho' not a deadly thorn to thy ſide? Thy penetration knew how to ſelect Miniſters, to appoint Commanders, who inſpired with true religion, courage, and patriotiſm, like thyſelf, providentially fruſtrated the infernal Spaniſh *Armada*, which, by reaſon of its magnitude and force had been *chriſtened Invincible*, and which carried in its bowels alſo fetters and inſtruments of torments for thee, and thy beloved ſubjects. But thy Heaven-born ſoul, riſing ſuperior to every obſtacle, made it appear *vincible*, and even cruſhed rebellion and treachery at thy door.

If William III. of glorious memory, could riſe from the dead, he would chide, nay, he would drive from his preſence and Council any Miniſter that would adviſe to undo, in the leaſt point, what he hazarded his breath for at the *Boyne* * to maintain.

* King William and King James meeting at this River in Ireland, a deſperate battle enſued.

If, I ſay, theſe two luminous, unſhaken pillars of our happy Conſtitution were permitted to interfere in our Parliamentary Debates, they would, I think, arraign any Adminiſtration under them, if guiilty of irreſolution or timidity in protecting, —in enforcing the laws, which, like the laws of Heaven, are only penal againſt offenders and malefactors.

In the late American war, it is now, at leaſt, evident the ſcheme of the French and Spaniſh Monarchs was to diminiſh the power of England, which to them grew formidable, and not to invade her; if they can *gradually*, and at no riſque of *draining* their coffers, cut away *her* arms, as their navy does the rigging of our men of war, to prevent their *manœuvres*, and to capture them the more eaſily, they will ſoon, as they *vainly* flatter themſelves, ſeize on her *body*, and impoſe on her any *head* they pleaſe,—perhaps a *Dutch pedlar!*

It is highly the intereſt of all Britiſh ſubjects to be *fraternally* and *ſincerely* united in religious and political opinions; and it is not reaſon ſurely, but vanity, pride, or lucre, that can cauſe ſuch a ſingularity, ſuch a diſparity in the mode of worſhipping the omnipotent Deity.

Before

Before Chriſtianity, the beſt, the wiſeſt, and the moſt learned of paſt ages had been, it is true, particularly anxious to worſhip the Gods, as *ordained* by *law*;— this was *Pythagoras*'s firſt precept, and *Socrates* by having a cock ſacrificed to *Æſculapius*, plainly proved what reſpect he paid to the eſtabliſhed religion of his country; tho' no doubt, they and many other philoſophers of the heathen congregations, were fully convinced of the abſurdity of ſuch an adoration:— however, by this modeſty, this deference to the moſt received ſentiments, they have taught us that an agreement in religious points is the fountain of human concord, peace and benevolence; as, on the contrary, ſingularity in any thing, particularly in matters of *conſequence*, is the ſource of diſcord, diſſenſion, and malevolence.

Where is the man, who will, without reluctance, yield to another the palm of *genius*, *taſte*, ſenſe or felicity? Had Chriſt impoſed any commandment too abſtruſe and difficult to be underſtood, ſuch an impoſſibility to comprehend him would be totally incompatible with his benign nature, that wiſhes to ſave all men;—and that might well ſuppoſe ſome, through unavoidable circumſtances, extremely ignorant, and conſequently not likely to believe articles of faith, concerning which the moſt learned even are not *agreed*.

The

The clashing temporal advantage of some teachers of *salvation*, has greatly and most shamefully obscured its ancient simplicity;—hence arise the strange and different opinions of the Clergy of some *sects*, each Minister leading his *flock* according to his own selfish idea and view; and not according to the plain, easy laws taught by the Holy Jesus and his Apostles.

Another great inducement should bring all Papists and Dissenters to a strict union with the Protestant Church, that the greatest *wits* and most celebrated scholars this country, or perhaps any other at any time produced, had been cordially of her communion; viz. Sir *Isaac Newton*, *Addison*, Lord *Bacon*, Mr. *Locke*, *Milton*, &c.—and who can suppose or imagine but they had been, as solicitous as any of the present race of men are, to secure to themselves eternal bliss, peace, and tranquillity.

These great men, who are *still* an ornament and an honor to their nation, and the Christian Profession, had been under no restraint in promulgating their sentiments, or at least, no more than others, who embraced *enthusiasm*; for the Church of England is of all Churches the most tolerant, and the most averse to persecution, or coercive *hierarchy*:—*her* Clergy convince by reason

reaſon and good morals, not by *ranting* tricks, or fallacious *ſophiſtry*. That war, civil diſſention, and almoſt every evil under the ſun, have cauſes that might be averted, is a poſition very obvious to the generality of mankind. But, the caſe is often that,

* "Truths would you teach, or ſave a ſinking land?
All fear, none aid you, and few underſtand."

Many are ſo callous to every ſentiment produced by a real divine adoration, and by an unfeigned love of their fellow-beings, that they ſcruple not any enterprize, which may pleaſe their criminal ſenſes, flatter their vanity, or augment their fortunes.

Poor Sweden ſuffered for the folly of her ambitious, arrogant and proud King;†—triumphant Rome's modeſty ‡ being injured or attempted to be injured by a luſtful *Tarquin* or an unjuſt Appius, made that city more than once aſſume a mournful aſpect.

Who could have ſufficient integrity, courage, or reſolution to prevent ſuch ſcenes of calamity?

* Mr. Pope.

† Chales XII. ‡ Lucretia and Virginia.

Few,

Few, if any, think it ſafe to oppoſe thoſe in power, 'till through want of a ſalutary interpoſition, the torch of the furies afflicts and depopulates the earth.

If powerful vice is ſeldom admoniſhed or checked, is there no poſſibility of preventing it? If fear, ignorance or impotence, ſuffer vice to reign even in the loweſt vallies of this ſublunary world, is their no antidote againſt its poiſon?

It ſeems to be the nature of the human ſoul never to be dormant, never to be unactive, never to be at reſt, whilſt veiled in a fleſhly tabernacle; it conceives an almoſt inſuperable fondneſs and attachment to the firſt impreſſion made on it by ſight, education, and cuſtom.

The Chriſtian would ſooner periſh in the moſt agonizing flames, than be compelled to lead the life of the Indian;—the wild Indian, on the contrary, matured in his habits and practices, would rather aſſent to become to day a feaſt to his obdurate enemy, than be to-morrow made a Chriſtian:—the bigoted Papiſt would rather die than be converted to the doctrine or mode of worſhip taught by *Calvin* or Luther; and ſome Proteſtants would, no doubt, ſacrifice their breath in proof of their *faith*.

If then right or wrong impreſſions in youth have ſo conſtant, ſo invariable, and ſo prevalent an influence on the actions of men, how vigilant and careful ought parents to be of what is done or ſaid in the preſence of a *child*, who, ſooner than ſome imagine, conceives an almoſt immutable prepoſſeſſion and *penchant* for the example ſet him.

But the great, the chief, the principal work, in preventing vicious obſtinacy, is when youth are put under Maſters and Tutors to be inſtructed in thoſe arts and ſciences, which may be neceſſary or ornamental to their future proſpects in life. This is the critical ſeaſon when philanthropy, art, and ability are to be reſpectively exerted;—when the ſoul ſtill flexible, like *wax*, can be impreſſed with religion, with loyalty, with univerſal benevolence, and with that heavenly ſpark, the "*amor patriæ*," ſo requiſite, tho' ſo uncommon.

The generality of parents and guardians are ſo ſtrangely engroſſed with the *delicious poiſon* of faſhionable pleaſures, or the *unavoidable* avocation to buſineſs, that they do ſeldom, if ever, cloſely inſpect the improvement of their chil-

dren in divine or human literature; ſo that they are, I may ſay, almoſt totally left to the diſcretion of their inſtructors, who, if they are not capable, induſtrious and honeſt, will, thro' incapacity, indolence or neglect, ſuffer *tares*, inſtead of good *fruit*, to grow in the minds of their ſcholars;—vices, not virtues, will *ſteer* the *helm* of their voyage through life;—they will prove their own ruin, and that of thoſe, who unfortunately come in *contact* with them. The *diamonds* that deſerved ſo much ſkill and labor to acquire a *luſtre*, are abandoned to their primitive obſcurity.

But if, on the other hand, the various inclinations of youth were rectified and guarded from the *vortex* of dangerous paſſions that lie in *ambuſcade* to trepan them, no ſuch extraordinary vicious characters would continue to ſucceed, as *waves* do *waves*, in every age, and in every clime.

That education does generally actuate a man's conduct, all men muſt admit;—that it is a point, tho' ſo important, much neglected, is obvious by the morals of the preſent age.

The private tutor, whoſe breaſt glows with Chriſtian *faith* and *work*, and the *qualified*, diligent

gent and faithful ſchoolmaſter, deſerve well indeed of the preſent and future generations;—it is under them that the feeling, ſentimental, and merciful Prince, and the truly good *citizen* are to be formed:—the *higheſt* characters, as well as the *loweſt*, fully demonſtrate how they have been *trained* * in their youth.

"What greater ſervice," ſays Cicero, "can a man do his country, than to inſtruct the riſing generation?" The *crowned* head ſhews ſenſibility or inſenſibility, as does the cobler integrity or knavery, in proportion to the care taken of them in their youth.

Upon a due diſcharge of your office, ye inſtructors of youth, depend in the greateſt meaſure the tranquillity, peace, and happineſs of the world. Let your's be the noble taſk to inculcate the love and fear of God;—let your's be the generous taſk to inculcate tenderneſs and humanity to all inferiors, even to a *fly*;—let your's, I ſay, be the momentous taſk to give your pupils and ſcholars a timely reliſh for integrity in every tranſaction, "to do as they would be done to;"†—let your's *finally* be the arduous and glorious taſk

* Solomon.

† A practice inſeperable from a true Chriſtian.

to make them, like *Timothy*, well verſed and familiar with divine Revelation in their youth.

Theſe are beyond all other ſcriptures, the beſt calculated to render a people great and happy;—in them is found the art of government, the neceſſity of loyalty and ſubmiſſion; in them is found true religion;—in them are ſeen the ſtrongeſt and moſt ſtriking patterns of obedience, of continence, of magnanimity, and of courage.

How magnified is *heroiſm* when laid on by the rays of the Goſpel? In ſhort, without an intimate knowledge of them, there can be no ſaint, no perfect hiſtorian, no good ſcholar, no great philoſopher, orator, or poet. Who would fear a powerful infidel enemy, when he reads of *David* and *Goliah?*

Who would hang, drown, or by any kind of *ſuicide* endanger their preſent and future felicity, in the hour of want, affliction, miſery, or *deſpair*, when duly ſenſible of the diſtreſs and patience of *Job*, a creature like unto themſelves, and of God's great pity and comforting mercy to him? Who would ſeduce a wife or a daughter, or acquieſce with either of them in a tranſient and criminal enjoyment, at the expence *even* of his friend's or neighbour's happineſs for life,

life, when mindful of *Joſeph's* pious, grateful, and honorable conduct on a ſimilar occaſion?

If the indiſpenſible duties, if the noble ſentiments, if the excellent and moral examples contained in the holy Bible, were ſedulouſly inſtilled and imbibed in the time of an early education, we ſhould not hear of ſo many *divorces*, we ſhould not ſee ſo many wretched females in our ſtreets!

Unhappy be the villain, who under the *cloak* of love* and friendſhip, deſtroys innocence and beauty! May Heaven frown on him, if *impenitent*, who deceives a fond, unſuſpecting boſom! What can be more affecting, or more melancholy than to ſee ſome of the moſt beautiful women in the world, leading a life of proſtitution, to their unſpeakable deſtruction, and that of thouſands?

* "Poor artleſs maid! to ſtain thy ſpotleſs name,
Expence, and art and toil, united ſtrove;
To lure a breaſt that felt the pureſt flame,
Suſtain'd by virtue, but betray'd by love.
—Yet what can morn's returning ray ſupply,
But foes that triumph, or but friends that mourn;
—For I have ſteep'd a father's couch in tears,
And ting'd a mother's glowing cheek with ſhame."

SHENSTONE.

What

What can be more lamentable than to find that dire *neceſſity* to ſupport life, which few wiſh to part with, involuntarily forces many to ſuch diſmal and vicious courſes ?

When a young woman finds herſelf inevitably betrayed by infernal luſt in a *lamb*'s *cloathing*, ſhe muſt, like *Eve* deceived by the *ſerpent*, be odious to her neareſt relations, and conſequently an outcaſt from *Paradiſe*, a *victim* to vice, infamy and *deſpair !*

The miſerable wretch alſo, who forfeits his life to the laws of his country, becauſe he muſt ſtarve, or uſe *illegal* means to get food, highly deſerves commiſeration.—Alas ! liberality, and unſolicited relief to the indigent, had once been more generally the characteriſtic and practice of Chriſtian ſocieties.——But that many are, and have been in the dreadful predicament I mention, is a real truth ;—and that no effectual remedy can be adminiſtered to remove or prevent ſuch corroding ſhocking evils, without the particular intervention of the legiſlature, is an argument not to be confuted.

Ye *maſters* of the fruitful *earth*, are there no good *Samaritans* among you, none who will ſweeten theſe *bitter* cups of life ? Are ye faithful

ful juſt ſtewards of the *truſt* committed to your management and care? It is your *ſympathy*, not the *ſympathy* of *inability*, that can alleviate human woes. Some attribute theſe misfortunes, particularly in the fair ſex, to what they call too *good* an *education*. But I am humbly of opinion that ſuch miſeries are incurred through indigence, as already obſerved, or through want of a *good education*.

Can it be juſtly imagined that a young perſon is the leſs fit for ſervice, or that ſhe will think her *fate* intolerable, becauſe ſhe was genteelly educated? Let her literary attainments, or polite accompliſhments be ever ſo great or elegant, if her education be good and *virtuous*, ſhe will, like the Spectator's *Amanda*, prefer her virtue and honor to every other object;—or, like the lovely *Lavinia*,* if ſhe cannot live in eaſe and plenty, ſhe will adhere to *virtue* and *induſtry*.

Were parents and guardians, deſirous of mankind's proſperity, to make a judicious choice of thoſe who undertake the tuition of their chil-

* "Ill it befits thee, oh! it ill befits
Acaſto's daughter——"
THOMSON'S AUTUMN.

dren, the world would be much happier than it is. Were they likewiſe according to their circumſtances, to behave with generoſity and conſideration to thoſe entruſted with ſo conſequential a charge, we ſhould not be daily ſhocked with ſuch monſtrous vices.

"Who, (ſays a Roman ſatiriſt)* embraces virtue itſelf, if the reward duly annexed to it, be refuſed?" And who will cordially and effectually apply himſelf to the buſineſs of education, if his exertion or ingenuity meet with no peculiar, juſt, or diſtinguiſhing retribution? If deception is practicable in any department of life, in that it is ſometimes principally exerted.

A teacher's place being generally, tho' laborious, of ſo inconſiderable an income, very few indeed think it an object of application or continuance, but merely a temporary refuge:—and hence ariſe, with the ungenteel treatment often given, frequent changes of edification and morals, ſo fallacious to youth, their friends, and the community at large.

Every other profeſſion and occupation, even ſuch as require no paternal expence or care to acquire, do receive in proportion more encou-

* Horace.

ragement;—

ragement;---which inconſideration renders a purſuit inſignificant, and than which, there are not many ſuperior in relation to the honor of God, the dignity of man, and the harmony of the univerſe. And withal it often happens in theſe days, as formerly, according to a moſt celebrated Preceptor,* "That ſome gentlemen act with "more generoſity to thoſe that break or keep "their horſes, than to thoſe even who under-"take to educate and board their tender off-"ſpring." But God, as the ſame writer animadverts, "duly puniſhes their parſimonious "conduct, and ſuffers them to have tame well-"bred horſes, but rude, vicious, and diſorderly "children." It is not a liberal education then that ſinks ſo many of both ſexes into an abyſs of wretchedneſs and *deſpair*.

Travellers, on whoſe veracity the utmoſt confidence can be placed, will readily aver, that in ſome countries it is no uncommon thing to ſee a mechanic, nay, even an humble ſhepherd, who are well ſkilled in a learned education; to find a *ſervant*, who is not inferior to her *lady* in the embelliſhments of art and refinement: and they, it is evident, do not find their ſituation intolerably painful, nor do they, on that account, ruſh *headlong* into the labyrinths of *perdition*.

* Mr. Eſcham.

One thing is to be chiefly remarked, that ſome maſters and miſtreſſes have a *bleſſed* way of mitigating the *ſour draught* of ſervitude.

The numerous executions, and the encreaſing ſwarms, as it is obſerved, of ſtreet-walkers that London *annually* exhibits, muſt hurt a feeling heart, and reflect no honor on a nation, ſo improved, ſo opulent, and ſo learned as England is.

I ſhall never forget a controverſy on theſe matters, that once happened between two very literary characters;—the one a foreigner, who being rather too biaſſed to a monarchical government, argued *powerfully*, though *ingenuouſly*: but the other being an Engliſh gentleman, by irrefragable proofs ſilenced his adverſary, who in no part of his *ſyllogiſms*, made ſo true an obſervation as follows;—" Well Sir, " ſaid he, " the greateſt part, if not the whole of the mem- " bers of our abbies and nunneries ſhould, if " in your country, be hanged or *turned over* to " proſtitution";—awful pernicious alternative, " and you cannot at leaſt, " added he, " deny " the application of one of your own beſt authors " in ſupport of what you cenſure," " th' eter- " nal God deduces good from ill."

It is true that popiſh diſſimulation, external appearance and hypocriſy, will often receive of the world, eaſe and luxuriancy, when ſincerity, merit, and rectitude are left to ſtruggle unpitied and unaſſiſted ;—But this is not *true religion*, this is not the *real intereſt* of a country.

If our legiſlators were, as a counterpoiſe to the *aſylum* of other ſtates, to parcel out only a hundreth ſhare of the waſte *lands*, and grant them for a limited time, with ſome *immediate aid*, to ſuch as would accept them, *induſtry* would then find employment, and a competence ;—*virtue* would then find refuge, and an *altar*.

Thus acted the divinely inſpired Roman * ;—thus for ever immortalize your fame, ye Britiſh rulers ;—and then we ſhall ſeldom, if ever, hear of houſe-breakers, who with murderers, claim no procraſtination of juſtice ;—then we ſhall ſeldom hear of footpads, or highway robberies.

May this golden age appear ;—and may tranquility, ſafety and plenty ſmile on every brow.

We could alſo by ſuch a humane and political ſtep, in a few years, ſend forth ſuch fleets and

* Numa Pompilius.

armies in caſe of a public commotion, as would make our enemies tremble,—lay down their arms, and render us the moſt formidable and the moſt reſpectable power on earth ;—for the generative faculty of man being under no cruel human reſtraint, is, in obedience to God's own ſpecial will, * wonderfully fruitful.

In the primitive ages of the world, when mankind were, according to ancient hiſtory ſo ſtrangely multiplied, it was certainly an act of humanity, it was certainly ſound policy to extend limits, to make *tranſmarine* ſettlements.

But that *Europe* would, if duly cultivated, ſupport a hundred times more inhabitants than ever at once appeared on its ſurface, is to me a matter of no doubt ;---The *foreſts* and *uncultivated grounds*, which it contains, are as improvable as the *wilds and deſerts* of *America:* add to theſe *retrenchments*, the immenſe encloſures, and large farms that are found in every country, and which, inſtead of anſwering only the purpoſe of vanity or ſelfiſhneſs, would, if divided into ſmall portions, render a people more happy, more numerous, and more potent.

* Gen. chap. 1.

To

To colonize a foreign diſtant clime, is *ultimately* detrimental, and at no period very beneficial to a Mother Country.

But ſome powers, like *petit-maitres* in faſhion, who vainly fancy their importance equal to the ſhew and buſtle they make, to this moment perſevere to weaken their domeſtic ſtrength, by planting Colonies, and by ſtruggling to keep them in ſubjection.

Spain, among others, is a woful inſtance of this oſtentatious *folly*; ſhe is debilitated by the treaſures of *Mexico* and *Peru*: luxury has enervated her *arm*; policy and art alone maintain her *ſovereignty*; and her Colonies, as others have effected in due ſeaſon, will, when in their power, and the time is not probably diſtant, ſhake off the yoke under which they at *preſent* groan.

If there is a poſſibility of *perpetually* retaining remote powerful poſſeſſions, ſuch an object, if deſirable, is to be attained only by governing them by laws equal to thoſe of the parent-ſtate; experience proves that if they are oppreſſed, they will watch, they will graſp at every proſ-

pect

pect of being independent, or at leaſt, they will, at all events, change their maſters, if poſſible.

There is not a *century*, there is not, perhaps, a *twentieth* year, I dare affirm, but the beſt governed people require a peculiarly attentive interference of the Governors.

A few ill-principled fellows in *Divinity*, in *Phyſic*, in *Trade*, and in *Law*, may, if not ſtopped in their career, ſtigmatize, if not ruin, a whole community. *Divines* in pretence are fanatics in truth; *Phyſic* teams with empirics; among *Merchants*, ſome knaves are found;---as to the law, in particular, too common are the complaints againſt the ſtill *lawful* practice of *pettifoggers*. New modes of deception and chicanery ſhould meet with new modes of prevention and chaſtiſement.

Many other departments in life call for legiſlative correction. Juvenile *inſtitution* is a point to which a Patriot King, a Patriot Miniſter ſhould pay the utmoſt attention.

I will venture to aſſert that almoſt every *capital* puniſhment is the natural conſequence of a *bad education*, a vicious example, or ſome *accidental* defect in our laws. To what purpoſe are

ſo

ſo many victims to the ſhrine of juſtice? Does the cutting off ſo many vitiated members, heal the *ſtill* raging malady of the body politic?--- Public *punitions*, in general, are not unlike medicinal potions adminiſtered to children *mortally* wounded through *parental* indulgence or neglect, when by a prudent and friendly treatment, their health might have been ſecured, and made ſubſervient to the common utility of the ſtate.

The preſent virtuous exertions of the world are the beſt mode of ſecuring its felicity, and of tranſmitting it to future ages. Where is the King, where is the Miniſter, where is the Parent, who are not cordially anxious to ſee their children wiſe and happy? And when we ſeriouſly conſider the viciſſitudes to which *humanity* is ſubject, we cannot but rejoice in every plan that impedes the progreſs of vice, of tyranny, and of infelicity.

"If we could trace our deſcents," ſays the ſage Seneca, "we ſhould find all Princes come "from ſlaves, and all ſlaves from Princes."

Romulus, from being the head of a *banditti*, became a mighty Prince; the ill-adviſed King Charles had been reduced to feed on acorns, and forced to bleed on a ſcaffold!---*Simuel*, tho' crowned

crowned in Ireland, became afterwards a turn-ſpit in Henry the VIIth's kitchen!

Every ſtep that the moſt elevated, as well as the moſt humble on the ſtage of nature adopt towards a permanent harmony of its members, is then conſequently ſerviceable to themſelves, and to their poſterity.

Let us only take a view of ſavage barbarous nations, and we cannot but commiſerate the aſperity of their condition! For want of a regular government, for want of an *education*, for want of a knowledge in *arts* and *ſciences*, they are in a ſituation truly pitiful! Let us, therefore, whom Providence favored with theſe *bleſſings*, not *caſt them away*; let us rather gratefully cultivate and cheriſh them. Every prudential and great people had been well known to pay the ſtricteſt attention to the education of youth, as being the baſis of *even* human dignity;---when the Greeks and Romans, who will at all times merit imitation, began to neglect this moſt eſſential point, and to abandon themſelves to the ways of depravity and corruption, and to place their ſupreme happineſs in luxury and riches alone, they ſoon *dwindled*, as it were, into *nothing*;—and forfeited their magnanimity, their power and their liberty, through a contempt and neglect,

neglect of thoſe very *grand* objects that raiſed them to ſuch a *pinnacle* of glory.

It depends then highly on every parent to intereſt himſelf earneſtly in the education of his ſon, let things be viewed in whatever light he pleaſes.

"What ſculpture is to a block of marble," ſays an ingenious writer *, "education is a human "ſoul."

The philoſopher, the ſaint and the hero, the wiſe, the good, or the great man, very often lie hid and concealed in a *plebeian*, which a proper education might have diſinterred and have brought to light.

If an intimate *acquaintance then with arts and ſciences, according alſo to the teſtimony of Ovid, ſoftens mens manners, and ſuffer them not to be brutal*, how deſirable is the attainment of them! if *Simonides* too in the hour of adverſe fortune found a refuge in his *compoſitions*; if they are an ornament alſo in proſperity, how valuable is the acquiſition of them!

Beſides, "A ſuperior capacity for buſineſs, "and a more extenſive knowledge," ſays another

* Spectator

admired moraliſt," * "are the ſteps by which a new man often mounts to favour, and outſhines the reſt of his contemporaries.

"But when men" continues he, "are actually born to titles, it is almoſt impoſſible they ſhould fail of receiving an additional greatneſs, if they take care to accompliſh themſelves for it.

"Knowledge is indeed that which, next to virtue, truly and eſſentially raiſes one man above another. It finiſhes one half of the human ſoul. It makes being pleaſant to us, fills the mind with entertaining views, and adminiſters a ſeries of gratifications. It gives eaſe to ſolitude and gracefulneſs to retirement. It fills a public ſtation with ſuitable abilities, and adds a luſtre to thoſe who are in poſſeſſion of them."

There are many vices to which men, through ignorance, are prone; if they had a perfect knowledge of them, they would *ſhudder* at the thought of indulging them;—for it ſeems ordained by the *eternal power* which formed us, that the vices, which we ſuffer, as a *militant* church, to contaminate our ſouls, do at the ſame time render us inſenſible, waſte our property, and ſhorten our life.

* Guardian.

A virtuous and ſolid education is beyond all doubt, one of the moſt valuable inheritances that can be enjoyed.

Various are the opinions concerning the means of acquiring a good one; ſome give a preference to a *public*, others to a *private* tuition.

An indiſputable *Judge** in this caſe, ſeems to preponderate in favor of the latter, being in a manner apprehenſive about the morals of youth in the former. But I will hazard an opinion that no eſtabliſhment of this kind is ſuperior to a well regulated Academy, and where the Students morals are duly inſpected, rectified, and improved. The great men of paſt and preſent times have, it is evident, been the *growth* of ſuch ſchools. Emulation, the beſt incitement to excellence in *virtue* and in *learning*, can never duly take place in a very ſmall *ſociety*.

Theophilus is, in my idea of the matter, an eligible ſchoolmaſter.

A good ſolid education, perfect ſteadineſs, conſtant patience, and a due attendance upon buſineſs, are ſome of the many virtues that form

* Mr. Locke.

the exalted character of Theophilus;---previous to admitting a pupil into his ſeminary, he never omits examining him concerning his preſent *acquiſitions*, and whilſt under his care, he takes every opportunity of demonſtrating his improvement.

No care, ſkill, or art are wanting in Theophilus to inculcate the true Chriſtian faith, to ſhew the neceſſity of good *works*, to impreſs an indelible ſenſe of the duty and affection owing to parents, to teach loyalty and obedience to the laws of his country, to fill the *tender mind* with Chriſtian patience, with univerſal benevolence, but withal, a peculiar attachment, like that of King *Priam*, to his native land, even at the peril of his life; his *fame* is extenſive, and juſtly merited:---no leſſon from him finiſhes without ſeizing all means of moralizing; for if Mr. Gay is not wrong:

> "From the moſt minute and mean
> A virtuous mine can morals glean."

Theophilus makes his ſcholar ſenſible of the danger, folly and odiouſneſs of *idolatry*, *of taking the Lord's name in vain*, of not *keeping holy the ſabbath day*; of not *obeying ſuperiors*, of *committing murder* and *adultery*, of *ſtealing or pilfering*, *of bearing falſe witneſs*, *of coveting* or wiſhing for whatever

whatever juſtly *belongs to another perſon*;—in ſhort, no *virtue or vice* can eſcape his *recommendation* in the warmeſt terms, or his *abhorrence* in the ſtrongeſt color: he is ever aſſiduous in theſe divine objects, and at the ſame time never fails to make a proper choice of books to complete his great views;—for as a moſt approved author * obſerves, —"The graceful ſentences, and the manly ſentiments ſo frequently to be met with in every great and ſublime writer, are the moſt ornamental and valuable furniture that can be for a young gentleman's head;—they ſhew like ſo much rich embroidery upon the brain. Let me add to this, that humanity and tenderneſs, (without which there can be no true greatneſs in the mind) are inſpired by the muſes in the moſt pathetic language. The bold metaphors and ſounding numbers peculiar to the poets, rouze up all our ſleeping faculties, and alarm the whole powers of the ſoul."

By the contraſt that Theophilus is able to make of the virtuous and vicious characters, with which hiſtory is replete, his pupil turns out an ornament to his religion, an honor to his family, his profeſſion, and his country;—a ſincere ſervant of *God*, and a real friend to *man*;—His purity of manners, his art in pleaſing, his

* Tatler

politeneſs,

politeneſs, and ſenſibility gain him general admiration and attachment;—he is a true *citizen* of the world;—he *feels another's woe.*

No improper national prejudice enters his boſom, nor infernal enmity;—He is qualified to ſhine a bright *luminary* in any ſphere: he knows what made *Titus and Antoninus* the delight of mankind, and Nero and Domitian their horror and averſion.

This is the happy fruit of a proper education.

An ancient *tutor** greatly and juſtly valued for his admirable ſentiments on education, aſſerts that *ſcholars muſt, in order to be eminent, love their teachers, as well as the arts and ſciences which they learn*;---and in this reſpect *Theophilus* is moſt ſucceſsful: every parent or guardian he has the honour to be employed by, is capable and careful to admoniſh his children in thoſe neceſſary points;—and what *Juvenal* writes of the Roman youth in the zenith of their glory, may with truth be applied to them:

"Who pious rev'rence to their tutors paid,
"As parents honor'd, and as Gods obey'd."

* Quintilian.

Ye

Ye Fathers, who have at heart the proſperity of your ſons, give them, as the beſt eſtate, a religious and ſolid education.

The advantages of a *claſſical inſtitution* are ſo permament, ſo eminent, and ſo comfortable that no parent, who is ſenſible of its utility, will, if even poor, omit giving it, if in his power, to his ſon;—and this truth alone ſhould ſuffice to recommend its practice more generally.

An opinion has been indeed propagated, and by reaſon of its great authority, * with ſome ſucceſs eſtabliſhed, that youth intended for trade, commerce and mercantile departments, ſhould decline all thoughts of a liberal education;—But how conſiſtent ſuch a plan is to animate the ſoul to magnanimity and virtue I leave the experienced, the unbiaſſed, and the philoſophic mind to determine. Can the richeſt, the moſt favoured ſoil, without cultivation, without ſeed, be productive of any thing beautiful or profitable? is it poſſible to preſerve during nine or ten years, from vicious dangerous habits, a perſon, conſtantly, I may ſay, agitated by the unavoidable volatility of age, and only occupied chiefly all that time in what might be well accompliſhed in about two hours in the day.

* Dr. Aſh, &c.

Many

Many a man, I believe, laments this injudicious conduct of parents, and consequently, according to the *Guardian*'s observations, *grows a hopeful scholar at* 60 *years of age*;---it *then* appears, no doubt, that when the *gaiety and amiableness* of youth *naturally* vanish, nothing but a virtuous and extensive knowledge can render old age truly venerable: wilful ignorance at least, especially if accompanied with vice at an advanced period of life, is ever sure to become more contemptible than lumber and rubbish intermixed with a curious assortment of royal furniture.

Does not a well instructed mechanic even oftener extend his business, and gain respect, which to every man is pleasing, more usually than one wholly illiterate? Does not a genteel education, and which may be acquired at a very early period, frequently raise a man from indigence to affluence.

At all events, knowledge cannot be *onerous* to any man.

Ye Mothers, give the most extensive education you can afford to your daughters;—it will prove a *harbour* to their *virtue*, and a refuge to their support.

From

From your moſt gracious *Queen*, the *patroneſs* of the fair ſex, no leſs illuſtrious by her birth than her eminent virtues and endowments, no ill example *flows* to you; the Britiſh Court, illuminated by a *ſtar* of *Mecklenburgh*, is of any in the world, the moſt diſtinguiſhed for good morals, ſincerity, regularity, and decorum.

Ye *parents*, whoſe children linger in obſcurity, what is the reaſon that they are debarred by ſo many of our Nobility and Gentry from their ſervice? It is, I muſt ſuppoſe, becauſe *foreigners* only anſwer their purpoſe, by being better educated, more polite, and more pleaſing;—nothing elſe can apologize for ſo *ſeeming* an injuſtice.

Upon the whole, if the plan of education be elegible, and the conduct of it alſo, great are, in every point of view, the bleſſings, if any ways improper, great are generally the miſeries ariſing from them both.

Thoſe vices that afflict the world are commonly ſettled habits from inevitable imitations in both ſexes at ſchool. In a private family, where indolence and neglect, pride, ſelfiſhneſs, contracted ideas, and foppery appear;—where avarice, artifice, haughtineſs, every kind of irre-

gularity, deception and hypocriſy domineer alternately;---where ſerenity and calmneſs of temper find no abode;---where the teachers, ſo qualified at no little expence and induſtry, are brow-beaten, often changed, and with them the method of inſtruction, a circumſtance in itſelf confeſſedly prejudicial;---where tryanny and injuſtice to inferiors are manifeſted,---would not youth ſoon catch the infection of ſuch unchriſtian barbarous morals, and how much more ſo, when they, with the ignorance inſeperable from their age, do firmly believe they are to imitate ſtrictly thoſe under whoſe tuition they are fixed by their beſt friends.

Scholaſtic impreſſions are aſtoniſhing; in what veneration do ſome hold the places, even where they had been educated? With what rapture will others ſpeak of their former teachers? *

I knew an aged venerable character, upon a *tour* that required expedition, to go ſeveral miles from his direct road, to viſit the place, tho' in ruins, where he had been brought up, and when there, to repeat with peculiar delight, the adventures of his youth.

* Thus they *ſaid*;—thus they *reaſoned*;—thus they *admoniſhed*;—thus they uſed *to do*.———

Let

Let parents attend to thoſe hints, above all things, if they wiſh to ſtop the hand of affliction, or to render their children wiſe and happy.---True chriſtian virtues are, no doubt, the moſt requiſite qualifications for thoſe who keep boarding-ſchools;---if they employ fit teachers for the various neceſſary branches of education, the object of their undertaking, if duly inſpected, will be fully anſwered. But let none imagine themſelves to be particularly aimed at in this common, tho' ineligible model in *miniature*, unleſs they wiſh to betray their guilt; if conviction ſhould reach their hearts, inſtead of being angry, let them endeavour to meliorate their lives, and by the practice of thoſe qualities that pleaſe God, ſecure their own felicity, and infuſe benevolence into every ſtage of life.

I hope the friendly reader will by no means judge the merited ſeverity ſhewn here, as proceeding from a reliſh for detraction or ſpite;---no ſuch mean wicked thought guides my pen, being ſenſible how juſtly odium and contempt are due to malevolence of any kind;---the fury of wild beaſts, the poiſon of adders, are not more to be avoided and abhorred. Without even a reference to eternal happineſs, ſhould he not be deemed a friend, not an enemy, who would uſe all his endeavours to prevent even

loſſes in buſineſs, or failures in trade? Youth, long inured to exceſſes of gaiety in dreſs, in pleaſure, in *exhibitions* of any ſort, could not, when grown up, without too great a ſtruggle, relinquiſh them:—could they eſcape ſuch misfortunes as are daily announced to the public of bankruptcies and litigious ſuits?—Credible narratives, narratives that have often made my heart to bleed, and my cheeks to glow, not ſelf-experience, authorize thoſe cenſures;—if there be ſuch enemies of God and man, as I fear there are, may public favor, as an advocate for virtue, frown on them, and take its courſe into thoſe channels, where religion, moral rectitude, humanity to inferiors, and univerſal ſenſibility reign.

An untainted ſoul can never be inſtrumental in tyranny and oppreſſion; to whom much authority is given at preſent, before their deceaſe, may ſee their *riches* fly from them, as the leaves of the moſt admired *flower*, are, by the unſearchable ways of Heaven, carried irreſiſtibly to ruin by the ſubordinate power of the winds. If people ſuppoſed on infallible aſſurance to come to them, that if they treated their inferiors as they continue to do, vengeance ſhould come on them, or their generations, would not ſuch an admonition ſoften them, and render them mer-

ciful? But, however, have they not the *ſcriptures?* And if they believe not from them that all human beings are formed by God, and by him ordained to perform their courſes, without unneceſſary afflictions, in ſuch ſpheres as they are placed, neither would they believe an angel! ---Alas! poor Verus! thou had'ſt reaſon, from a good deſcent and once affluent family, to expect a better fate! Submit, with awe, to the Almighty hand that both made you and governs you for ſome unforeſeen great purpoſe!

Alas! poor *Maria*, not like **Sterne*'s *Maria*, rendered unhappy by her own *foibles*, but unhappy by a common caſualty, and a perverſe world, that afflict you. Thou art the offspring of chriſtianity, of benevolence, of generoſity!

Be patient; *whom the Lord loveth, he chaſtiſeth!* By your ſufferings, he will be glorified in your triumph:---if your virtue had not met ſuch trials, its ſterling goodneſs would not have appeared with ſuch luſtre. *Much will be required of thee, becauſe* much was given thee;---thou haſt the heart of *liberality*, thou haſt the ſoul of *martyrdom*:---but, ſenſible, well-cultivated boſom, do not languiſh, do not pine!---Thy burden is heavy:---to *glean a field*, and that not *Palemon*'s, ſeems intolerable to thy birth and *tender*

* See his Sentimental Journey.

years.

years.---But, perhaps, thy burdens are not yet great enough to qualify thee for immutable bliſs. Thou haſt not yet taſted *vinegar mingled* with *gall*;—thy oppreſſors, the abandoned,---thy falſe friends too *have not yet parted thy garments between them*.

Forget not, dejected virtuous maid, that Jehovah is of *tender pity and compaſſion*;---that he will, when moſt conducive to thy happineſs, alleviate, by ſome means, thy hard circumſtances: ---that he will turn the oppreſſion, the neglect and contempt thou art depreſſed with, from giddy *paſſion and low-minded pride*, into comfort, admiration, and honor;---only fail not to perſevere;---let not thy *light be put under a buſhel*;---let it not be obſcured; but as a precious jewel invigorated by the interpoſition of darker bodies.

Droop, vice;---and, ye Britiſh ſubjects, whereſoever you exiſt, permit me to entreat you to join unanimouſly in cruſhing the perils, in diſpelling the *ſtorms* that *menace* your repoſe.

The continental league * lately formed by the *fineſſe of the Gallic Court*, endangers not only your liberty, but that of the reſt of Europe.

* France, Ruſſia, Auſtria, Spain, Holland, &c.

Let

Let your *fleet* be your *bulwark*, your *fortification*, and your *tower*; you will, it is hoped, give your perfidious undermining foes, in one naval combat, ſuch a blow as will humble them for a *century*. Be not the aggreſſors;---but if neceſſitated to draw your *ſwords*, draw them with the *ſpirit* and *vigor* of your anceſtors:---*conquer*,---*or die!*

Peruſe the annals of the great Queen *Anne*, and from them you muſt be animated with invincible heroiſm, when you find how humbly proud *Gaul* ſued for peace.

Tho' man, let him be born whereſoever it may pleaſe his Creator, is, when diveſted of his native manners, education, and cuſtoms, alike in every part of the ſpacious globe, yet that ſlavery annihilates courage, that luxury enervates the human frame, that inevitable circumſtances cauſe one man to be inferior to another in fortitude, in opulence, and in merit, is daily incontrovertible. "Whatever is," Mr. Pope ſays, "is right." I agree with him in this idea in reſpect of what *is* by God's will, and in reſpect of every viciſſitude in life, wherein ſin and wickedneſs do not interfere.

That

That God, who is no *reſpecter of perſons*, unleſs of thoſe, who by their love to him, by their obedience to his laws, are made his *elect*, ſhould ſhew any partiality, is a notion totally ſubverſive of the dignity of our nature; a climate may render one man black or tawny, a different air may render another of a weak or athletic conſtitution; a fiſh ſeems ordained to live in a watery element, another animal in a dry one *only*; and who will dare or venture to cenſure or arraign the wiſdom of omniſcient Almighty power, in theſe arrangements of his creatures?

To condemn therefore the ways of Heaven in theſe reſpects, to diſparage an individual, or a whole nation on that account, is conſummate folly, and manifeſt ignorance; a reproach indeed may, with ſome propriety, be thrown on the plan in which people have in their youth been *trained*, and juſtly on the religious and civil government under which they live: theſe latter are the inſtruments or ſtrings of virtue, or of vice, of courage, or of bravery, of cenſure, or of applauſe.

Is it poſſible otherwiſe that in the plains of *Marathon*, ten thouſand Athenians, under the command of Miltiades, could vanquiſh and put to flight one hundred and ten thouſand Perſians; this

this ſignal ſucceſs originated in the free government of Athens, in the careful inſtruction in general, of the Grecian youth, and in the frugality of the people, in particular; all which bleſſings, the poor oppreſſed Perſians, through the tyranny of one man,* and naturally accidental circumſtances, had been deprived of.

The great and glorious effects produced by a free Government in Rome alſo, and other places, is almoſt incredible.

To what muſt we aſcribe the glory of England, tho' harraſſed by Scotland, at *Creſſy*, *Poicters*, and *Agincourt?* To the freedom, no doubt, of her ſons, to their ſobriety that made their bodies robuſt and impetuous; to the ſpirit they imbibed in their juvenile days from their parents and inſtructors, to love and defend their country to their laſt breath.

The ſame magnanimity and patriotiſm caught, as fire combuſtibles, the brave, the intrepid, the ſkilful Marlborough and his army at *Blenheim* and *Ramillies*;---crowned every where with ſucceſs, he would have cruſhed to death *pale* tyranny, more hoſtile than the hundred-headed

* Darius.

lernæan monſter, had not domeſtic diſſenſion, ambition, ſtrife and ſuſpicion, impeded and tarniſhed the Britiſh arms: liberty, blooming virgin, ſo long exiled from the children of *Gaul*, would to this moment have ſmiled on their brows.

If ever indulgent Heaven vouchſafes again to open ſo great an entrance to religious and civil toleration, may never a Sacheverel inflame and miſguide the public opinion; nor a Bolingbroke, an Oxford, or a Harcourt poiſon the Royal ear.

The exertions of England in thoſe times would have truly humbled the *Grande Monarque*, if, I ſay, unanimity had bleſſed her power. The names of *Marlborough*, *Rooke*, *Peterborough*, and *Bembow*, carried in them ſounds dreadful to his ears, and *froze the genial current of his ſoul*:---but at length, Diſcord, poiſoned Goddeſs, and a Britiſh hero,* aided by Britiſh warriors, revived the drooping ſpirits of our foes. This *fuel* to their military ardor ſtill continues:---ought it not, long ſince, to have been intercepted?

But you know that wars break out and blaze to curſe, not to bleſs mankind;---come they

* The brave Duke of Berwick.

not

not from *luſt*, *covetouſneſs*, or ill-grounded *ambition*, as St. Paul exhorts?

Whoever duly conſiders man in his preſent condition, will eaſily find that, war even excluded, he is, from the cradle to the grave, hourly, encompaſſed with a thouſand perils;—He is indeed a frail creature, ſeldom fond of embracing what would moſt conduce to his felicity: on the contrary, he is generally ruſhing head-long into every ſnare that is laid to deſtroy him.

If the aerial tribes had a preſcience of the fowler's deſign, they would, upon his approach, fly from deſtruction;—When their narrow confined inſtinct enables them to perceive impending ruin, how inimitable, how admirable are their efforts to eſcape it?

If the inhabitants of the waters could obſerve death lurking in the fiſherman's net, in the angler's bait, or in the fair harpoon, they would, no doubt, keep their enemies at bay, and laugh at every ineffectual hoſtile attempt to injure them.

But man is by the beneficient author of his exiſtence endued with many excellent gifts that are peculiar to him;—He knows every thing

that he ought to be ſenſible of in order to paſs with ſafety through this world: he is not a ſtranger to the conſequence of virtue, and of vice;—he knows that a religious and virtuous life leads to heaven and to bliſs, that a vicious one leads to unſpeakable miſery, and yet he frequently contemns the former, and eagerly graſps, like the ignorant bird or fiſh, the latter. Man is conſcious that inſincerity in love, in friendſhip, or any other engagement, is extremely injurious and perilous;—that in temperance imbitters, if not ſhortens his days, he is ready to confeſs, and yet he will uſe no means to conquer his pernicious appetites. He knows by experience, that plain diet, with proper exerciſe, would prove his beſt ſupport;-- notwithſtanding all theſe conſiderations every foreign region muſt be explored to ſatiate his luxury.

Vain luxurious man, thou art, like a *mauſoleum*, externally beautiful, but internally putrified! thou haſt knowingly ſtepped into the *hunter's toil*, thou haſt wilfully ſwallowed the glided fly that gnaws, like a vulture on thy vitals!

If man would bridle his evil paſſions, and not aim at things foreign to his *deſtination*;---if man I ſay, would but ſtrictly obſerve his duty, and regulate

regulate accordingly his ways, he would enjoy more eaſe and tranquillity in this world, and in the next obtain a *crown of glory*;--- but man, ſtupendous being, by growing habitually callous and inſenſible turns out the inſtrument of miſery to himſelf, as well as to his own ſpecies in general: and though many and corroding are the miſeries he may occaſion in private life, dreadful and inexpreſſibly pernicious are theſe evils that his thirſt for war may give riſe to in the world at large.

If a relation, if a friend, if a neighbour, if even a ſtranger ſhould, in the dreadful arms of death, be preſented to the ſight of a ſenſible feeling heart, could it help melting into pity and commiſeration? would not the tear of ſympathy flow quickly down its cheeks, when it beheld a creature of human form in ſuch a ſtate of humiliation? but to ſee thouſands heaped together,--- gaſping for life, trodden under foot, no father, no mother, no wife, no ſiſter, no brother, no friend, neighbour or acquaintance to adminiſter relief, or ſooth their *anguiſh*, is a *ſcene* too affecting and too doleful to chriſtian ſenſibility, and alone ſufficient to extinguiſh every ſpark of its animal life!

To ſee a beautiful fertile country turned by the ravaging ſword into a *deſert*;---to ſee fair cities, the labour, and once the ſolace and pride of man, now leveled with the ground;---to ſee innocent babes, men and women indiſcriminately buried in their ruins, is a repreſentation ſcarce tolerable!

Would a feeling man, if placed on the *pinnacle* of a *temple*, and offered all the kingdoms of the earth for his obedience to *ſatan*, reduce his fellow creatures to ſuch ſufferings, to ſuch an abject ſtate? would he not rather, if in his power, reſtore life and reſcue humanity from the devouring grave, as Chriſt reſcued Lazarus?

Ye chriſtian powers, real or nominal, you are not ignorant of theſe calamities;---you, at leaſt, are not ignorant how odious they are to the God of peace, though he leaves the *human will free*: but at whoſe juſt and awful tribunal you are to give an account of your conduct, as his ſtewards, and where no ſecret influence, no artful council can avert the unerring potent hand of avenging juſtice.

Why do you annually ſend ſacrifices to barbarian Princes to mitigate, if poſſible, their enmity, and at the ſame time ſtudy the means of annihi-

annihilating each other, of rendering mankind wretched by war, and, *perhaps*, without their conſent.

If there was a **Theſeus* among you, the *minotaur* of the infernal neſt † of pirates, not a civilized nation, would be the object of his fame and ſpoil;---this *human monſter* would not ſo long have been ſuffered to plunder and afflict mankind with impunity, and condemn to cruel captivity the young, the handſome and the old;---but ye are divided, though not yet maſters of half the world.

Let the King or Miniſter who kindles the conſuming fire of war, only reflect a moment on the miſeries he ſpreads on earth, and he will ſound immediately a trumpet to extinguiſh its flame!

Let them hear the lamentations of an aged parent, whoſe only ſon perhaps, and by whoſe induſtry his feeble age is maintained, in a moment ſnatched from him for ever, and what will they ſay or think?

Let them ſee in ſome *lonely village*, a fond

* See the Hiſtory of Greece.

† Algiers

wife,

wife, grown frantic at the loſs of an honeſt huſband, whoſe labor ſupported her and her helpleſs children, and theſe *little ones* crying for bread, and tenderly *liſping* for their poor father, who is, no doubt, equally diſtracted and afflicted;--and can they even in their meridian of power, and *mundane* glory, be ſo unfeeling as not to repent being the cauſe of ſo much wretchedneſs and complicated woe?

Add to thoſe afflictive events of war, the widow's broken heart, and keen diſtreſs, the orphan's want and indigence!

Let them *finally* hear the groans and complaints of the miſerable victims to their ambition forced perhaps to periſh inſtantaneouſly in the field of battle, or aboard a ſhip on fire;—from their *plaintive accents* they may learn moderation:—for *their* ſufferings *even*, their hearts, if not harder than ſteel or adamant, muſt melt into commiſeration, and cheriſh, if *poſſible*, the bleſſings of peace.

It is, methinks, a great blemiſh on Chriſtians, of whatever denomination they are, that they contrive ſuch ſtrange means of deſtroying one another; if they will be *reſtleſs*, if they will be *ambitious*, or fond of the wretched *ſpoils* of

war, why not warm their weapons rather in the blood of ſo many millions, who reject and oppoſe the benign and ſalutary doctrine of Chriſt?

Behold a ſufficiently ſpacious *field* of leſs *criminal* operation! Such wars, inſtead of deſolating Europe, might effect ſome good, by producing perhaps a Chriſtian civilized generation, where Turks and ignorance, Infidels and cruelty only reign. They might, in all probability, in a ſhort time, by a junction of their forces, revive once more that ſpirit, that commerce, that virtue, that military ſkill, and moral refinement, which ſo eminently diſtinguiſhed in ancient times, the Aſſyrians, the Medes, the Perſians, and the Greeks. Can they, I ſay, deſtroy, ſpoil, and ruin their reſpective ſtrength, and leave ſuch modern human monſters in quiet enjoyment of the moſt ſalubrious, fertile, pleaſant, and luxurious parts of the earth? Shall obſtinate ignorance, wilful perverſeneſs, dreadful idolatry, and every vice that ſo triumphantly degrades humanity, be for ever ſuffered to reign in the rich, the once *elect* country of Aſia, where Chriſtianity, the beſt and only preceptreſs of human happineſs, had been *originally* planted;—where innumerable true martyrs died a cruel death in teſtimony of its doctrine, ſo eſſentially requiſite, as a light, to fallen, blind mankind.—

How can they ſo eagerly diſturb the tranquillity of Europe, expoſe to danger its preſent improved condition, and at the ſame time ſuffer a herd of unfeeling mercileſs creatures to poſſeſs the once learned, polite, ingenious, hoſpitable, and military *Achaia*, *Macedonia*, and well-governed *Sparta*, with many other places the moſt elegible either for the convenience, pleaſure, or daintineſs of life.

Theſe ought to be the occaſional theatres of European wars;—theſe ought to be the aim of European exertions. Tho' a *Croiſade* without virtue, without a ſincere and ſtrict unanimity, would *again*, as in King Richard's * time, prove wholly ineffectual;—diſcordant powers do not operate with ſucceſs.

The aſtoniſhing reſources of Great Britain in time of war, are certainly an overmatch for any other ſingle power in the world, or even our *combined* foes.

But *firſt*, a very great impediment to our ſucceſs in the day of probation, is an unhappy diſcord in our councils, and in our *people*, in general, ariſing from ambition or ſelfiſhneſs, as be-

* Surnamed *Cœur de Lion*.

fore

fore mentioned. Another cauſe:—can the ſailor and ſoldier fight with ſpirit and perſeverance, who are *preſſed* and torn away from their deareſt connections?

Will *they*, I ſay, exert a patriotic zeal, who are ſenſible that their bravery is to be crowned with no equivalent reward? alas! what a deplorable ſight it is to ſee maimed ſailors and ſoldiers begging for bread;---others alſo in *concealed* diſtreſs, and ſometimes upon *frivolous* pretences keep too long from the prizes, which their fortitude captured from the common enemy! to encounter the horrors of war, and to be in peace thus circumſtanced, is a poor encouragement, if any, to a military life, which when duly conſidered, is an honorable one! but what is honorable and ſerviceable, is not always the moſt lucrative in this world! But who can withhold the *balm benevolence* to ſooth the wounds of thoſe men that drove the enemy from our doors? A mite of each offering that is made to luxury, would prove comfortable to them.

If government were to regiſter all diſbanded ſailors and ſoldiers, and grant them ſome ſmall *douceur* in time of peace, ſuch *gratitude and policy* would prevent many of them taking vicious courſes, or entering into foreign ſervice, to our great and unſpeakable detriment!

The ſhameful * *illegal* mode of preſſing would then be totally *unneceſſary*;—in the hour of hoſtile attempt our armies would be immediately completed, our fleets manned with *veterans*, whoſe reſolution and intrepidity, in expectation of honorable diſtinction, would render us ſuperior to the envious ambitious aims of all our adverſaries.

It were alſo highly to be wiſhed that *oppoſition* in the *ſenate* would obſerve more moderation;—and not publiſh to the world in what our inability conſiſts, and in what parts we are moſt vulnerable.

It would alſo contribute not a little to the nation's honor and morals, if printers rejected all illiberal, *unmerited*, and ill grounded invectives;—indeed the truth is not at all times to be told;—chriſtian charity forbids it!——And if

* 'Till our military force is ſufficient to awe and check our enemies, *preſſing*, though individually a dreadful evil, will be neceſſary to the public ſafety, upon any critical emergency;—and though it is compulſively connived at by the legiſlature, ſo ſacred and impregnable is the *palladium* of our liberty and ſecurity againſt miniſterial encroachments, that little doubt is to be entertained, but any party ſo injured by a violation of the law, might in Weſtminſter-hall recover damages, if Britiſh judges and juries have not degenerated ſince the days of *dauntleſs Hampden*.

ſome *great men* were not to ſtimulate ſecretly the populace to affront, abuſe and intimidate his Majeſty's miniſters;—the King's private and public virtues leave no room to doubt, but miniſters muſt receive the royal *manumiſſion, as ſoon as poſſible*, when they act inconſiſtent with the confidence repoſed in them.

To clog the wheels of government, under any pretence whatever, in the hour of conteſt, by alarms true or falſe, is acting the part of a woman, who through timidity or ſpite, holds her huſband's hand till he is vanquiſhed by his antagoniſt.

When oppoſition raiſe ſuch clamor againſt the neceſſary ſupplies, they evince no great attachment to their country;—no people can be free, happy or great without a ſtrong and dignified government, and ſuch a *government* cannot be maintained without equivalent reſources;---if taxes are not raiſed for ambitious purpoſes, to corrupt integrity, or to be ſquandered on favorites, no man in his ſenſes ſhould complain. We do not live in a tyrannical arbitrary reign;---no *ſhip-money* is extorted, no millions unaccounted for are demanded;---and where is the member in oppoſition, only graſping for a place, who can plan a better mode of taxation than that adopted by the preſent miniſter.? But it appears that his

his predeceſſors in office had inſuperable difficulties to combat ;---and it is apprehended his ſucceſſors may meet with equal, if not greater perplexity in providing for the honorable, ſafe and requiſite ſupport of the ſtate. *

If every ſubordinate office alſo in Church and State, were by law allowed a more adequate ſalary, greater application to buſineſs, greater *piety* and *virtue* would be exerted by ſo juſt, ſo requiſite a meaſure. †

There is alſo a very *ſore* and *grievous* evil, which as it afflicts the *land*, deſerves *preſent* animadverſion.

As a man, I cannot but feel for the misfortunes and ſufferings to which human nature is obnoxious; life is a *voyage* full of rocks and precipices: he that ſteers his *bark* without ſplitting on *Scylla* or *Charybdis*, ſhould cordially extol Providence for ſo ſucceſsful a *courſe*, and not

* No partiality is meant here; his Majeſty's opinion ſhould be the opinion of his people.

† But this is a delicate *ſtring* for me to touch:—the *notes* are too lofty for me to expreſs:—I muſt leave the reader to *his own excogitations and virtuous exertions.*

aggra-

aggravate, by ill-timed cenſure, the diſtreſs of the unfortunate and unſucceſsful, who are wrecked and caſt *aſhore*. One man is ready to condemn him who, to his own ruin, pays his addreſſes to *Venus*, whilſt he, equally as thoughtleſs, fails not to worſhip *Bacchus*; another ſcruples not to attend the altar of *Plutus*, at the ſame time that he expreſſes the ſtrongeſt deteſtation of *Miſers*.

There is ſcarce a Pagan *Deity* that does not receive *ſacrifices*; and in all the Roman *Pantheon* I am ſurprized to ſee poor *Apollo*, as being the moſt worthy of all the inferior Gods, ſurrounded only by a few *votaries*.

Many are, I may ſay, unfortunately addicted to vices, which prove to be deſtructive and mortal;—theſe, like ſyrens, entice by their *muſic* the unwary paſſengers, 'till they at length devour them. It is not every man that is endued with the ſagacity of *Ulyſſes*, the humility of *Cincinnatus*, or that has always a *Mentor* at his elbow; ſome through circumſtances and want of a knowledge of the world, others through artful *pride* and *luxury*, fall into *ſnares* and *troubles*.

Whatever may be the imprudence or folly of man, he deſerves commiſeration, when it is duly

duly conſidered with what temptations, perils and dangers he is continually circumvented?

But the particular *evil* I am at preſent endeavouring to remove, deſerves indeed *immediate* extirpation, as an evil of the deepeſt *die*, and wholly incompatible with a Government profeſſing the Chriſtian religion, and civil toleration in the ſuperlative degree.

And this *ſore* and *grievous* evil is nothing leſs than *impriſonment* for *debt*.---Tho' the public welfare requires that the murderer, the houſe-breaker, the highwayman, the footpad, the ſwindler, and the rogue ſhould ſuffer for their wickedneſs and injuſtice, the feeling heart cannot but pity their *misfortune* and *error*; but to ſee an *honeſt* man, *the nobleſt work of God*, thrown into jail for debt, becauſe his *mercileſs* creditor will not allow him time to *arrange* his affairs, or becauſe through unforeſeen misfortunes he becomes *inſolvent*, is a circumſtance truly affecting: let us only view his helpleſs diſconſolate family bathed in tears, and *robbed* of his exertion and induſtry, and the poor man unhappily lingering in want, and racked with *pale* deſpair;—this is certainly a caſe ſufficient to *ſooth a ſavage breaſt*.

If

If a man delivers up all he poſſeſſes, is it not inhumanity, is it not cruelty, is it not injuſtice to deprive him of his liberty?

A jail ought to be the receptacle of rogues only; it is the *ſchool* for vice: and when an innocent and harmleſs man is for any conſiderable time forced to aſſociate with its vitiated members, it is ten to one but on enjoying again his liberty, he turns out a public *nuiſance*, a beaſt of *prey*. Ill example is catching, and when vice has once triumphed, it is indeed problematical, if any thing but death can ſtop its baneful influence.

Ye Britiſh ſenators, guardians of the peoples' virtue and liberty, in your great wiſdom enact a law that will fully diſtinguiſh the honeſt unfortunate Debtor from the deſigning rogue; ordain by your juſt authority, that the former be *ſhielded* from *malicious* puniſhment, and that the latter be, according to his villainy, ſeverely handled.

Immortal be the memory of that noble Lord,* who, to Nobility of birth, adds the dignity of ſentiment and humanity. May his Lordſhip's divine object, the liberty of the ſubject, and the

* Effingham.

diſcrimination of *integrity* from *fallacy*, be *finally* crowned. " Remember them which ſuffer ad-
" verſity, as being yourſelves alſo in the body."

Before I finiſh this monitory *addreſs*, with patience, *Hibernia*, ſuffer me to *whiſper a word in your ear*.

I am not, however, much intimidated at the dagger* in your hand;---the very critical ſituation you are fallen into requires your *own* ſerious conſideration and prudence; and the wretch that *flatters* your preſent *ſeeming* projects, is, by no means, your *friend*.

Behold your warlike neighbour, *Caledonia*, grown wiſe by experience; and ſince the loyalty ſo perfectly taught her by King George II. ſhe continues a good ſubject to her juſt and lawful ~~ſubject~~, *Britannia!*

It is at length humbly hoped, and there is reaſon for ſuch a hope, that ſhe will never again raiſe the *broad-ſword* in ſupport of rebellion. Her union with England, and a ſtrict adherence to the ſpirit of it, and nothing elſe, can make her children proſper; inſtead of being frequently engaged in deſtructive wars, and of ſuffering ſuch humiliating chaſtiſements as had been inflicted on her (ſince King Athelſtan proved her infe-

* The Volunteers.

riority) by William the Conqueror, William II. Henry II. Edward I. Edward III. Henry IV. Henry VIII. Edward VI. and *even* William III. —She is, no doubt, inclined, and may ſhe ever continue ſo, to enjoy in common with England, the bleſſings of peace, and like *Pylades* and *Oreſtes*, ſhield each other in the hour of danger.

* *Wallia* too, from the æra that the above celebrated and accompliſhed King *Athelſtan* made her tributary, learned, as a *child*, the neceſſity of ſubjection and obedience, Henry II. ſeverely corrected her diſloyalty. Edward I. through the contumacy and perfidy of her Prince, Lewellyn, ordered his head, as a *terror* to rebels, to be fixed on the Tower of London.

Henry IV. treated her as a rebellious ſervant; but ſince ſhe became united and incorporated *finally* with England under Henry VIII. ſhe no longer diſcovered any chimerical deſign of changing her maſter; nor can ſhe indeed be ever a gainer by harbouring an idea of a *ſeperate* independence.

But, *Hibernia*, previous to your falling into the hands of your more powerful ſiſter kingdom, what had you been? Permit me to aſſert with impunity, that, at beſt, you had been, like moſt

* Many places in this work point at the ſources of much entertainment and inſtruction.

other

other parts of Europe, in a ſtate not many degrees above that of abſolute *rudeneſs* and barbarity.

Your Government, more inimical to the felicity of man, in fact, than the horrid Saxon *Heptarchy*, was a compoſition of tyranny and oppreſſion;—a number of your inſignificant petty Princes, like Indian Chiefs, making conſtantly ſavage encroachments and repriſals on one another, 'till one of them, I think *Dermot*, by an act of *luſtful injuſtice*, was forced to fly to *Henry* II. King of England, for protection, who being induced by the fugitive Prince to draw the ſword, you fell, by right of conqueſt, in ſubjection to the Britiſh throne.

This could not be an unfortunate circumſtance to you; but poſſeſſed of a common *terreſtrial* frailty, you endeavoured to relapſe into your *priſtine* anarchy;—you have been more than once uſed with the rigor due to rebels by Henry VIII. the Commonwealth of England, and the brave *Naſſau*.*

Every Sovereign, as you indicated any views to liberate yourſelf, fabricated new fetters to ſecure you. But under your *preſent* gracious and merciful King, your penal laws have been *humanely* relaxed, your commerce *generouſly* exten-

* King William III.

ded,

ded, and every thing on your coaſt wears the *garb* of proſperity and happineſs.

It is to be hoped you will never, notwithſtanding every alluring temptation, ſacrifice your preſent regular Government, and flouriſhing condition, to a vain impoſſible notion of total independence.

Whoever is well verſed in the hiſtory of England, will, if impartial, readily agree that the policy of *France*, ever more victorious than her arms, tho' not always under the *cloak* of religion, has, on all occaſions, proved vexatious and injurious to all virtuous true Britiſh ſubjects;—but ſince the Reformation, every art has been particularly put in motion to diſunite Proteſtant States. Lewis the XIVth detached the Dutch, and Lewis the XVIth has effected *more:* it is evident the rebel ſword in *America*, without a *ſecret* engagement with him, a *ſecret* better kept than the *gunpowder-plot*, would not have been drawn; it is alſo, *Hibernia*, little to be doubted but you are *influenced* to do as you *pleaſe*, equally confident of an invincible auxiliary power in the day of conteſt;—elſe why do you continue to harraſs and diſquiet your lawful Sovereign, as you do?

To arm yourſelf at ſo perilous a time as you had done, was indeed loyalty, patriotiſm, and magna-

magnanimity. You have, it is true, on many prior occaſions, been unarmed, unprotected;—but in the laſt war, no ravaging foreign plunderer, no *Thurot*, would dare peep *even*, or land on your ſhores: and that glorious, that honorable end being fully attained, why do you *ſtill* remain under arms, contrary to the general practice of all nations?

Tho' it is reported no venemous *poiſonous* creature lives in your ſoil, I cannot help believing there is a *ſnake* concealed *ſomewhere* in the graſs;—may the Britiſh *lion* tread *him* to death!

In the preſent political *ſcale* of Europe, you cannot, *Hibernia*, reaſonably expect to exiſt independent;—*Gallia* may, as ſhe faſcinated the *United* American *Colonies* and *Holland* to accept her *protection*, lead you to utter ruin: this you know, was ambitious proud Rome's policy, when aſpiring to univerſal Monarchy. *Numidia*, among others, grievouſly repented her want of foreſight and penetration in ſuch connections.

If *Britannia* be ſincere, and not compelled by dire circumſtances to grant you ſuch liberal conceſſions, *grapple* her to your *heart* with *hooks of ſteel*. Let no falſe friend attempt *even* to diſſolve your connection.

Tho'

Tho' *England* is at preſent rather unhappily circumſtanced for want of foreign * alliances to counterbalance the *Bourbon intereſt*, the day may poſſibly arrive, when ſome of her future Kings will wreſt from you by force of arms, what you have, as it were, extorted from her in the hour of her *perplexity*, eſpecially if you ſtand too long with arms in your hand.

The tm e has been, *Hibernia*, and you cannot be ignorant of it, when your military *parade*, not countenanced by the Britiſh Government, would have been denounced a *rebellion*; do not then imprudently perſevere too long in your *exultation*;—lay down your *ſword*:—you have acquired renown, and many *more* objects than you could have well expected. No ſituation can be ſo favorable, ſo congenial, and ſo congruous to you, as your *preſent* ſubordination.

Suppoſe, Hibernia, you once unſheath the inſtruments of death, and that by the intervention of Gallic forces, you ſhake off the yoke entirely under which you *imagine* yourſelf to be galled, and what will be the conſequence of all this miſchief? To obtain ſuch a miſerable point even, you could not morally avoid incurring an

* The greateſt Stateſmen this country can boaſt, among whom Lord Chatham, plainly evinced by their conduct, the neceſſity, at all events, of foreign powerful alliances.

immenſe

immenſe debt, greater perhaps than you are worth, and becoming at length a province of the French Monarch;—and ſetting all animoſity aſide, where is the man, who can cordially and ſincerely aver that ſuch an unnatural alliance would be preferable to the happy Conſtitution you *yet* enjoy.

But ſuppoſe *finally*, now favored *Hibernia*, and what would probably be the caſe, if *wan* rebellion can delude you, the whole French fleet going to your aid totally demoliſhed, ſhould you not moſt deſervedly be for *ever* governed with all poſſible *aſperity?* Could you *then* enjoy the bleſſings *lately* conferred on you? Could you on any great emergency boaſt of ſuch formidable aſſociations? Think ſeriouſly, *Hibernia*, of theſe matters *in time*; and if you cheriſh a *Waſhington* or a *Franklin*, expel them immediately, as the moſt noxious incendiaries, from your boſom, and ſtudy to exhibit, without delay, ſome *better* teſtimony of your loyalty and affection to your Siſter Kingdom:—bring not by ingratitude, *deluſive ambition*, pride or obſtinacy, deſtruction on yourſelf, and *yet* unborn *inoffenſive* offſpring!

F I N I S.

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